

THE
HISTORY
OF
Modern Enthusiasm,
FROM THE
REFORMATION
TO THE
PRESENT TIMES.

*Beware what Spirit rages in your Breast ;
For Ten inspir'd, Ten Thousand are possess'd.*
LD. ROSCOMMON.

*For Virtue's self may too much Zeal be bad ;
The worst of Mad-men is a Saint turn'd mad.*
POPE.

By THEOPHILUS EVANS.

L O N D O N :

Printed, and Sold by W. OWEN, near *Temple-Bar* ; and W.
CLARKE, at *Shakespear's-Head*, in *Threadneedle-Street*, be-
hind the *Royal-Exchange*. 1752. Price 1s.

[illegible]



P R E F A C E.

MY Residence in a retir'd Part of the Country, for some Years past, gave me sufficient Leisure, and some Motives too, to engage in a Work of this Nature. Here my Conversation was chiefly among a few Books; and I found that Observation of SENECA to be very just, that *Otium sine literis Mors est, & hominis vivi Sepultura.*

In this Situation, whilst I apply'd myself to the Duties of my Function, there was a numerous Tribe of another Sort of Teachers, who, under the specious Pretence of being *gifted* and *enlighten'd*, spread among their deluded Followers several dangerous and extravagant Notions that are destructive of Morality and the Christian Faith, their prime Teacher being in Principle (if not an *Epicurean*, yet) professedly an *Antinomian*, *Sabelian*, and *Anti-Trinitarian*. Their personal Revilings and Calumnies I could bear with Patience; but, their instilling the Venom of their pernicious and heretical Notions into the Minds of the Populace, this was Pain and Grief to me. But, the more I endeavour'd to prevent the spreading of such pernicious Courses, the more I was traduced and represented as a *Persecutor* of the Ways of Godliness.

Since I found it experimentally true, that it is altogether in vain to argue with such People, I resolv'd to trace out, as well as I could, a brief History of *Enthusiasm*, from the Reformation in England to the Present Times: Which, had it been done by a Person of sufficient Ability, I judg'd would be no unacceptable Performance, as conducing *indirectly* to the Service of Religion; for as, by comparing Opposites, the Contrariety appears more conspicuous than in viewing each apart; so *true* and undefiled *Religion* appears to better Advantage, more in its native Purity and Lustre, when

compared with the wild Freaks and fanatic Notions of *Enthusiasts*.

The neighbouring Kingdom of *France* has been no less pestered with wild and extravagant Opinions, and sometimes under the specious Pretence of Spiritual Devotion and heavenly Raptures, recommended to the World by great Names. The Life of Sister CATHARINE, printed at *Paris*, 1622, is a famous Piece, and recommended by a Cardinal, one Archbishop, one Bishop, besides *Sarboonnists*, and several Doctors of Divinity. Yet the whole, in the Judgement of Dr. MERIC CAUSARON, is but a tedious Narration of several strange Raptures and Enthusiasm that possessed the Imagination of a melancholic Maid. [*Treat. of Enth.* Ch. iii. p. 119] But that which made the greatest Noise of late in that Kingdom is, *The Light of the World*, a Book impiously so named, wrote by a bigotted Enthusiast, Madam ANTONIA BOURNINGON, published by Mr. CHRISTIAN de CORT, a Roman Catholic, Pastor of St. John at *Mecblin*, and translated into *English* 1696. There are in it great Flights of Devotion; it could not otherwise deceive the World, as he that would pass some bad Money mixes it with a great deal of good. But the Poison of her Enthusiastic Rants lurks in her pretended Communications with God, that she asked Questions of him, and had particular Answers in Return, and that she could without Premeditation explain the Scriptures so perfectly, that none of the Fathers of the Church had ever so done. Tho' this Lady doth very often brag of her understanding the Bible, yea without having read it, yet in some Places she expresses herself very indifferently concerning Scripture, has a very low Esteem of it, and sets off the Whole of Religion on waiting upon Revelations from Heaven. — “Enthusiasm is seldom or never consistent with itself,” (says the learned and judicious Mr. LESLY) “for it is seated in the Imagination.” — This gifted Lady had but a very mean Opinion of the Satisfaction to Divine Justice by JESUS CHRIST; but that his Death and Sufferings, in her profound Judgement, were not intended, but only happened by Accident. And yet Monsieur Poi-

P R E F A C E.

v

RET sticks not to declare, *Jam certus sum illam Virginem inspiratam esse quam Deum existere*; that he was as sure that that Virgin was inspired as that God had a Being: — And, very late, Mr. J. WESLEY has published an Extract of the Life of Mr. DE RENTY, a bigotted Papist, and a *Frenchman of Quality*, who had a strong Tincture of the Enthusiastic Spirit, which is the Reason of its being in such a *high Degree of Favour*, and recommended to the Benefit of his Followers. — Vid. *Compar. of the Enth. of Meth. and Papists*, Part ii. p. 173, &c.

A Pretence to extraordinary Revelation has always been the Criterion of an Enthusiastic Head. And, when once one's Imagination is heated with the fond Conceit of being a Favourite of Heaven, and of holding a familiar Converse with the Deity, it is a very arduous Task to rectify such a Bent of Mind, and dispossess such a fond and beguiling Spirit.

There is no arguing with Enthusiasts, as I hinted already. They go continually round this Circle, as Mr. LOCKE very justly observes, *It is a Revelation, because they firmly believe it; and they firmly believe it, because it is a Revelation.* — If it be demanded how they know such and such a Persuasion to be a Revelation from God, they will answer, *By the Light it brings with it, which shines bright in their Minds, and they cannot resist.* Let them consider, that this amounts to no more than what is observed already, *viz.* that it is a Revelation because they strongly believe it to be true: And all the Light they speak of is but a strong, tho' ungrounded, Persuasion of their own Minds that it is a Truth. St. PAUL believed he did well, and that he had a Call to it, when he persecuted the Christians, whom he confidently thought to be in the wrong; and yet it was *he* and not *they* that were mistaken. Good Men are *Men* still, liable to Mistakes, and are sometimes warmly engaged in Errors, which they take for Divine Truths. — Vid. LOCKE on Hum. Underst. Vol. II. p. 322.

As to this little Tract, which I now presume to send abroad to the View of the World, I believe it is the first that was publish'd on this Subject *altogether* in the Method

I have treated it. There are indeed a great many voluminous Authors concerning the several Sects in Religion; but I have none of them by me, (not so much as ALEXANDER ROSS, or EPHRAIM PAGIT, or any other) tho', if I had, they would have been but of little Service to me. The Authorities I borrow from are, I think, unexceptionable, and, for the most Part, of the highest Rank in the Republic of Learning, 'bating those Citations I take from the *Enthusiasts* themselves.

I have taken no Notice of Mr. BLOUNT (that unhappy Man) his *Oracles of Reason*, or of the *Rights of the Christian Church*, or of the *Review*, and many others of the like Stamp; tho' they abound in Blasphemy, Irreligion, Heresy, and Ridicule of all that is sacred, yet they come not within my Reach. Nor have I insisted on some odd and peculiar Enthusiasms of several particular Men, such as Mr. ASGILL, who was expell'd the House of Commons in *Ireland*, and several others, which are mentioned occasionally in some of our *English* Chronicles, tho' with these I might considerably enlarge, yet, to confess the Truth, my Collection was not complete, for want of Materials as I could wish. Had it been my good Fortune to be near some good Library, or Study of Books, perhaps the Whole, or at least some Part of it, had been fuller, and to better Advantage. Such as it is, I submit it to the candid or censorious Reader to pass what Judgement upon it he thinks best, or as he pleases. If I have taken some Pains in vain, and to no Manner of Good, "I am not the first, and probably shall not be the last," (to make Use of the most learned Dr. CAVE his Expression) "that has written a Book to no Purpose."

Llangammarch, Breconshire,

September, 1751.

THE

THE CONTENTS.

CHAPTER I.

OF NATURAL ENTHUSIASM, *Oratorical and Poetical. No Life in any Performance without such an Enthusiasm.*

CHAP. II.

OF RELIGIOUS ENTHUSIASM. *Of the Family of Love. DAVID GEORGE, a Dutchman, the Author of that impious Sect. It's Propagation in England by his Disciple H. NICHOLAS. The Rise of the Puritan Faction. PETER BURCHET the Proto-Martyr of that Enthusiastic Tribe. The horrid Blasphemies of W. HACKET. His two Prophets, the one of Mercy, the other of Judgement. Of two noted Pamphlets, Admonition to Parliament, Martin-Mar-Prelate. The whimsical Names the first Puritans gave their Children.*

CHAP. III.

Of the two famous National Leagues; the French Holy League, as 'tis called, and the Scotch Solemn League and Covenant. The dire Consequences of both, more especially of the latter, which ended in the Ruin of the Constitution in Church and State. The Blasphemies, Enthusiastic Rants, and wild Notions in Religion, during the distracted Times of Anarchy 'till the Restoration. Some Reflections on Mr. CALAMY's Account of the ejected Ministers.

CHAP. IV.

Of the National Phrenzy that possessed both Old and New England for a Season, in prosecuting, torturing, and executing, so many Men and Women (more especially the Aged and Decrepid of the latter Sex) for the supposed Crime of Witchcraft. A venerable old Clergyman executed. R. BAXTER's censorious Spirit, and Triumph on that Act of Barbarity. Of MATTHEW HOPKINS, the Witch-Finder.

CHAP. V.

CHAP. V.

Of the Quakers. Their Rise. Of GEORGE FOX and JAMES NAYLOR. The Ignorance and Blasphemies of both. Some of the first Quakers possessed. Their going naked in public Assemblies. The Emissaries of Rome in Disguise first set up this upstart numerous Sect. G. Fox but a Tool in their Hands.

CHAP. VI.

Of the Cameronians in Scotland. Whence so called. Their Ministers' public Rejoicing at the Murder of the Marquess of Montrose. Of the horrid Murder of the Archbishop of St. Andrew's. Their several Rebellions. Pretence to Prophecy. Of the Fifth-Monarchy-Men after the Restoration in England. Of VENNER and his desperate Gang.

CHAP. VII.

Of the three pretended French Prophets, and their deluded Followers in England; more particularly of Sir RICHARD BULKLEY, and JOHN LACY, Esq; Their false Prediction of the Resurrection of Dr. EMES.

CHAP. VIII.

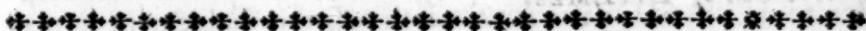
Of Methodism. The Interpretation of the Word. Such another Sect sprung up the latter End of the last Century in Switzerland and Germany. Of the Moravians. They and Mr. WHITEFIELD, and Co-partners, set up Methodism in England. Their Pretences to familiar Communications with God, extraordinary Revelations, 'special Directions, &c. Their Divisions, different and opposite Tenets. Their mad Enthusiastic Freaks in America. Several mischievous Consequences of Methodism.

E R R A T A.

In p. 28, l. 20, instead of *in the Charge* read *in the Change*. P. 39, l. 21, instead of *liking* read *licking*. P. 22, l. 34, after *other Villainies* not to be named read *to the Spirit of God*. P. 39, in the 1st Line of G. Fox's Will, instead of *the Ax* read *the ar*; and, in the 3d Line, instead of *othings* read *things*. P. 70, l. 30, instead of *Matter*, read *Meter*. And, P. 74, l. 5, for *Chaney*, read *Chaney*.



THE
HISTORY
OF
MODERN ENTHUSIASM.



CHAP. I.
OF NATURAL ENTHUSIASM.



It is a common Observation, That nothing, remarkable and above the ordinary Pitch of vulgar Conceptions, has been wrote, either in Oratory or Poetry, but when the Author was actuated by some Enthusiastic Heat, and some *Ardor* and *Impetus* of the Mind, that hath some Affinity to Madness. "I believe (says Dr. M. CAUSABON) that never any Great Work, that was the Fruit of the Brain, and that begot Admiration, was atchieved, but was also the Fruit of some Natural Enthusiasm." ARISTIDES, an excellent Orator, but a very Bigot to Heathenism, compares it to the Heat by which Soldiers, at the first joining of Battle, are usually carried and inflamed beyond all Sense of Death and Danger.

Several Antient Orators did apprehend themselves, and were so apprehended by divers others, to be, in some sort, inspired or agitated by some higher Power than bare Nature could pretend to. ARISTOTLE, a Man of a vast extensive Knowledge, and an universal Philosopher, does yet maintain, That no Person can excel and shine in any Composition, but he must feel the Influence of an Enthusiastical Fire to warm and elevate his Soul above low and ordinary Thoughts. And DIONYSIUS

LONGINUS, a great Master of the Grand and Sublime, (as witness that Tract of his now extant upon that Subject) speaks much to the same Purpose. And LONGINUS, tho' a Heathen by Profession, yet was not very superstitious, as may appear by this, That he durst challenge HOMER, tho' a Poet, (upon whom especially the Pagan Theology was grounded) of Atheism and the grossest Absurdity, for making the *Gods* to fight with Men and amongst themselves, and not only to fight, but to be wounded also.

An Heat, a Fire, that does warm the Mind, and makes the Imagination glow, (which the Latins call *Ardor* and *Impetus*) must then enliven and invigorate an Oration that would bear the Test of able and sound Critics: That gives Life and Soul into it, insomuch that some have thought that no other Art was necessary to make a compleat Orator. Hence saith CICERO of himself, *Nulla me ingenii, sed magna vis animi inflammat ut me ipse non teneam.* CICERO, 'tis true, had a vast Conceit of his own Performances; which yet the ablest Critics, both Modern and Antient, and among the rest PLINY, do allow he had Reason to do: And QUINTILIAN doth pass this Judgement in particular, "That he may well think of his own Proficiency who "begins to relish CICERO above all Authors." He must mean *Latin* Authors, for generally the Preference is given to DEMOSTHENES in *Greek*.

As to DEMOSTHENES his Character I need say no more than this, That DIONYSIUS, of *Halicarnassus*, (a Man of great Ability himself in point of Eloquence, and of great Judgement to judge of the Ability of others, rather severe than favourable in most of his Censures) doth very solemnly deliver and protest of himself, "That, when he did set himself to read DEMOSTHENES his Orations, he was so taken therewith as to be almost besides himself, being so transported with the Energy of his Divine Eloquence; whereby, says he, we may guess how those of his Time, that heard him and were interested in the Subject of those Orations, were affected, when the bare Reading hath such an Operation on us so little concerned in them and so long after."

And it is worthy of Observation, that the sage and grave SENECA, so abounding with sententious Precepts of Morality, doth peremptorily maintain, that this Sort of Enthusiasm is a necessary Ingredient to make a transcendent Wit. *Non potest grande aliquid, says he, & supra cæteros loqui, nisi mota mens.*

There were in antient Times (long before the Incarnation of JESUS CHRIST) a Sect distinguish'd by the Name of *Sophists*, which Title was more honourable than that either of *Orators* or *Phi-*

Philosophers, and, in fact, raised it to that Height of Estimation, that even the *Grandees* and some *Princes* were ambitious of that Title, and thought it no Disparagement to their Rank and Dignity to be accounted their Friends and Supporters, and publickly to resort to their Schools and Oratories.

The first Man that made any Figure in the World of this Sect was one *PRODICUS*. This Man, rambling from Town to Town, and from Village to Village, did, in set Harangues somewhat dogmatically and rhetorically composed, admonish the People to abstain from Pleasures which enervate the Mind, and embrace Virtue after the Example of *HERCULES*, which was very often urged in those Days, to excite the People to Labour and Industry. His Discourse tho' it was always and every where chiefly on the same Subject, and with but little Variety of Expression, yet was he crowded every where with a vast Concourse of People, and was held in very great Esteem and Respect.

This being observed by one *GORGIAS*, a subtle Man, and one of excellent natural Parts, he apply'd himself with great Diligence to the Study of Rhetoric and Eloquence, and, by continual Exercise and Practice, he very much improved his natural Talents and Abilities.—Encouraged by several successful Harangues, which were received by the general Applause of the Multitude, he adventured at last to make his public Appearance in the most August Assembly that was then in any Part of the World, viz at the *Olympic Games*, solemnised every Fifth Year in some Part of *Greece*.

There *GORGIAS* display'd his Talents to such Advantage that he got immortal Honour. He was receiv'd by the Acclamations of the People as if he had been the God of Eloquence himself, and not an eloquent Man, and, not long after, had a Statue erected to his Memory in the Temple of *APOLLO*.

Henceforward such public Declaimers were call'd *Sophists*, or wise Men; for the Word comes from the Original *Σοφία*, i. e. Wisdom, whence they assum'd that big Appellation of *Sophists*, in respect to which a *Philosopher* is a very modest Character, which signifies a *Lover of Wisdom*.—They pretended to speak by a divine Impulse, as being inspired, tho' it was no more than an unwearied Diligence and Application to attain to such a Faculty as to be able, upon any sudden Occasion, to speak somewhat pertinently without any Premeditation.—Their History at Large may be seen, wrote by *CRESOLLIUS*, a Jesuit, in a Book, intitled, *Theatrum veterum Rhetorum*, printed at Paris 1620.

If no other Use would be made of this short Account of the *Sophists*, so famous of old in *Greece*, yet of this I am certain, it may serve as a Key to let us into the Meaning of several Passages in the Writings of St. PAUL, where his arguing that the Providence of God would not lay the Foundation of the Gospel, as not in the Force of Arms, so neither of Eloquence and artificial Speech, such as that of the *Sophists*, or the wise Men of this World. As 1 Cor. i. 17. I was sent to evangelize, *not with Wisdom of Words, or Speech*, i. e. not with that Rhetorical Eloquence practised by the *Sophists*; and Ch. ii. 4. *not with enticing Words of Man's Wisdom*; and again, *not in the Words which Man's Wisdom teacheth*: Which all along have a direct Tendency and Allusion to the *Sophists*, those admired Disputants of *Greece*, and probably the Darlings of the learned *Corinthians*. Vide 1 Cor. i. 20.

This shall suffice for a Sketch of Oratorical Enthusiasm.—As to *Poetical Enthusiasm*, it was with them more *intense*, and, as they would have it, mere Inspiration.—*Sedibus æthereis Spiritus ille venit*, says OVID, who, notwithstanding, had no sublime Fancy and Vivacity of Invention.—“No Poet can do “any Thing great in his own Way without the Imagination or “Supposition of a Divine Presence, which may rise him to “some Degree of Enthusiasm,” says a great Man, certainly orthodox in *this*, however *free* his *Thoughts* might have been on other Subjects. * But this is not my intended Subject. It is an Enthusiasm of the worse Sort, viz. Religious Enthusiasm, which shall be treated of in the following Chapters.

* Characterist. Vol. I. p. 53.



C H A P.

C H A P. II.

Of Religious Enthusiasm. Of the Family of Love. The Rise of the Puritan Faction. Of PETER BURCHET. The horrid Blasphemies of W. HACKET. The whimsical Names the Puritans gave their Children at their Baptism.

ENTHUSIASM is a Greek Word, and may be defined in the Acceptation that we now take it, to be “a full, but erroneous, Belief and Persuasion that whatever one does act, or speak, or think, is from Divine Inspiration.” And herein lies the Difference between an *Enthusiast* and an *Impostor*; the one in the Heat of Imagination does really think that he is actuated by a Divine Power and supernatural Impulse, tho’ this may chance to be the Consequence of adust Choler, or a distemper’d Brain, or a blind, but eager, Zeal violently attached to some extravagant Opinion or other, which a bewildered Fancy caresses; but the *Impostor* acts against the Dictates of his own Conscience, pretends to Raptures and Visions knowing they are counterfeit and false, and his sole Purpose is to deceive, knowing himself to be a *Deceiver*.

Of detestable Sects and Heresies on the Pretence of Divine Inspiration, or other less prevalent Motives, whereby Christianity hath been divided, defamed, and corrupted, Ecclesiastical Histories are full, those especially that have been written professedly on that Subject, as by EPIPHANIUS and AUGUSTINE, where one will find strange Opinions pertinaciously held and vented by Men of too forward and rash Zeal that loses itself in the Mazes of Error and Delusion. And that which is most to be lamented is, that some Men, otherwise of great Worth and Ability, thro’ mere Ignorance of natural Causes, have been seduced by supposed Raptures and extatic Motions, and made Shipwreck of the true Faith. It has been an old Remark, that TERTULLIAN had never been an *Heretic*, had he been a *better Naturalist*: And yet TERTULLIAN, such a Man for Life and Learning otherwise as can hardly be parallell’d by any of his Contemporaries, warped to the Sect of the *Montanists*, in whom the Church had as great Loss, and lamented it as much, (saith VINCENTIUS LYRINENSIS) as almost it ever had in any one Man. But I am confined to *Modern Enthusiasm*, such as appeared in England since the Reformation.

The

The first, in order of Time, that made any great Noise in the World, is the *Family of Love*, an impious and profane Sect of *Dutch* Extraction, who made their first Appearance in *England* a few Years after the Reformation. The Author of this abominable Sect was one DAVID GEORGE, of *Delph*, in *Holland*, a Man of low Parentage, yet of good natural Parts, a comely Person to look on, and of a graceful Presence. * He was affable and courteous in his Behaviour, discreet in most Things, yet cunning and reserved. This Man was perhaps one of the greatest Enthusiasts that ever was known in the World for the monstrous Opinions that he held and endeavoured to propagate. He first began, as usual, with extraordinary Raptures, and, in a *Jargon* peculiar to himself and Followers, did profess an Union with God, [from which the *Quakers* did borrow their Blasphemy of an Equality with God, and that the Godhead dwells bodily in their Teachers]. At last he gave out that he was the Messiah, † and did most blasphemously apply several Texts of Scripture as prophesy'd of him; that he had Power to forgive Sins; that Angels and Devils are only Virtues and Vices; and lastly, as the most engaging Doctrine, that Matrimony is free, and that no Man is confin'd to one Woman, but that Procreation of Children shall be in common to all those that are born again by the Spirit of DAVID GEORGE.—Hence they assum'd the distinguishing Title of the *Family of Love*.

He told his Disciples, at first, that he was immortal; but, when he found the Symptoms of Death approaching, in order to keep up the Spirits of his deluded Followers, he assured them that he would rise again within Three Years; which was, indeed, in some ill-favoured Manner fulfill'd, for he dy'd at *Basil* in 1556, and was dug up again by Order of the Magistrates in the Year 1559.

This Man's chief Disciple was one HENRY NICHOLAS, of *Leyden*, whose Province was somewhat to new-model, and set a fair Gloss upon, the impious Doctrine of his Master, whereby it was the more easily swallow'd, as coarse as it was.—As to what I mention'd from Dr. H. MORE of the Community of Women, I find some of our *Methodists* jump in the same *Mahometan* Judgement, as witness the vigorous Teacher late of *Salisbury*, as related in a Letter bearing Date from thence, October 30, 1747, printed in the *Gen. Ev. Post*, and is as follows.

To

* Dr. H. More his Enthusiasm triumphatus, p. 32.

† The same did J. Naylor, the Proto-Quaker, and was pillory'd for his Blasphemy at *Bristol*.

To the PRINTER, &c.

"SIR,

"As you readily give a Place in your Paper to whatever regards the Welfare of Society, I beg you will insert the following Account, which, as it is undoubtedly true, highly deserves the Attention of the Public."

There has been, for some Years past, a considerable Number of Methodists in this City, who were at first collected, and have since continued, under the Guidance of Mr. ———, as their Minister. This Man, by means of an uncommon Appearance of Sanctity and Devotion, joined with indefatigable Labour in Field and House-preaching, drew Multitudes of the meaner Sort of People, both of Dissenters and the Established Church, to attend him. And tho' the grossest Absurdities have been continually advanced by him, both in his Preachings and Writings, yet he had so bewitched his Followers, that they paid the most implicit Regard thereto, insomuch that his Words had greater Weight with many among them than the most express Declarations of Christ or his Apostles.

— Many sober and judicious Persons have often express'd their Fears, that the nocturnal Meetings held at his House were Scenes of Debauchery and Impurity, for now and then a Bastard Child was brought into the World by some of his Female Devotees. But still the Priest himself was unsuspected by the World, 'till now the Hypocrite is detected, and his Vices made public, to the Scandal and Astonishment of the whole City: For one of the principal Leaders of his Female Disciples, a Girl of about 18 Years of Age, has declar'd herself with Child by the said Preacher.—Being reprov'd by some among them for so foul a Deed, he boldly declared, He thought it no Harm, but, on the contrary, that, if a Man's Constitution required it, he might lawfully have to do with more than one Woman, provided it be not with the Wife of another. And to confirm them in the Faith thereof, he had the Impudence, last Wednesday Evening, (when he took a formal Leave of his deluded and corrupted Flock) to justify the Practice from the Case of Elkanah, as related 1. Sam. i. on which he largely expounded. — N. B. This pretended Saint had a Wife and several Children. This licentious Practice he has vindicated in Print.

But to return from this Digression, if it may be called so. I cannot be positive that the monstrous Tenets at first broach'd by DAVID GEORGE gained any great Number of Profelytes in England, however fond of Novelties the Nation is noted for: But certain it is they met with a kind Reception, as they were some-

somewhat refined by his sly Disciple HENRY NICHOLAS, 'till a Stop was made to their Progress by the seasonable Interposition of the vigilant Ministers that then sat at the Helm.—And yet this HENRY NICHOLAS, notwithstanding he somewhat polished his Master's Doctrine, allegorised the whole History of Christ and his Miracles, maintained a most horrid Blasphemy, (which yet his silly and credulous Audience digested very well) “ that he was consubstantiated with the Deity; that all that “ oppose his Service of the Love are devilish-minded; and that “ all Teachers out of his Communion are a Nest of evil Spirits.” * And all this was supported by the Pride and Fury of his own inflamed Spirits, and an Enthusiastical Conceit as if God had enlighten'd him more than all the World besides.

I shall take my Leave of the *Family of Love* with these two Remarks worth our Notice, viz. That the Success their loose and blasphemous Tenets met with was owing, (1) That they constantly made use of Scripture-Language both in Writing and Exhorting, which has ever been the crafty Method of false Teachers to captivate the gaping and ignorant Multitude, who, hearing the very Words of Scripture so often inculcated, immediately give Assent to whatever is spoken, tho' it be ever so much perverted. The 2d Method was a pretended Humility and Self-Denial, that they of themselves were *empty nothing* Creatures; but that their Sufficiency was from God, who has vouchsafed unto them the Spirit of Knowledge, made known unto them by Visions and immediate Revelation, and consequently, however despised of Men, were the Favourites of Heaven.—Thus an Enthusiast among rude People, if he is not quite crack'd, but of a bold and active Spirit, may do wonderful Things, such as no sober Man could ever achieve, or dare to attempt.—P. S. This H. NICHOLAS was a Member of the *Dutch Congregation* in the *Augustin-Fryars* under the Ministry of JOHN ALASCO, and then it was he had an Opportunity of spreading his Blasphemies in *England*.

But the greatest Disturbance, and, indeed, of the most dangerous Consequence to the Church and State, was the *Puritanical Faction* and the *Papists*. For no sooner was the Reformed *Episcopal Church* of *England* legally established in the Reign of that excellent and glorious Princess ELIZABETH TUDOR, but it was attacked, with an Intention to overthrow it, both by *Papists* and *Puritans*. Besides Conspiracies and Plots to destroy the Government, let the formidable *Spanish Armado* be a Record of the first, and *Martin-Mar-Prelate* † and HACKET
be

* Dr. H. More his *Grand Mystery*, &c. B. vi. Ch. xii. p. 248.

† Wrote by Penry, Throgmorton, Udal, and Fenner.

be a standing Monument of the restless Spirit of the other Party. These pretended *Cathari*, or *Puritans*, owe their Original to some hot-headed Zealots, who, after the Death of bloody Queen MARY, returned from *Geneva*, where JOHN CALVIN had set up a new Plat-form of Church Government, which was a Model altogether unknown before his Time in any Part of the Christian World ever since the Beginning of Christianity. And the *Lutherans*, to this very Day, have almost an equal Aversion to them as to the *Papists*, and will scarce allow them the Name of *Protestants*, which they appropriate to themselves, and to the Episcopal Church of *England*.—Yet these Men, who took Shelter in *Geneva* during the *Marian* Persecution, more especially the *Scotch*, grew exceedingly enamour'd of that popular Government by *Lay-Elders* and a *Parity* of Ministers, as also of the rigid Doctrine of absolute and unconditional Decrees of Election and Reprobation.

Their Behaviour was rude and boisterous. For, the very next Year after the Queen's Accession, KNOX, that turbulent and fiery Zealot, had the Impudence to write to Sir WILLIAM CECIL, afterwards Secretary and Treasurer, to justify his treasonable and seditious Pamphlet against the *Regimen* of *Women*. Therein he says, *That, if Q. ELIZABETH would confess that the extraordinary Dispensations of God's great Mercy did make that lawful in her which both Nature and God's Laws did deny in all Women besides, none in England should be more ready to maintain her lawful Authority than himself.* But, on the other hand, he pronounceth this Sentence on her Contumacy, *That, if she built her Title upon Custom, Laws and Ordinances of Men, such foolish Presumption would grievously offend God's supream Majesty, and that her Ingratitude in that Kind should not long want Punishment.* This enthusiastic and daring Epistle bears Date, April 24, 1559. Much to the same Purpose, a little while after, he wrote to the Queen herself.—Such was the restless Spirit and Effrontery of those crack-brain'd Bigots.

Queen ELIZABETH was a Princess of incomparable Parts and Resolution, and had wise and able Ministers, steady to advance the Public Good before their own private Interest, unless, perhaps, one would except the Earl of *Leicester*, who, as Mr. CAMDEN says, *was a cunning Time-server, and a Respector of his own Advantages.*—By her own excellent Judgement, and that of her Council, she defeated all the Plots of her Adversaries, notwithstanding the several Combinations of Princes from abroad, and the continual Attempt of fomenting Mischief and Divisions at home.—Neither was her Care less in preserving the Unity and Peace of the Church, which, during the Remiss-

ness of Archbishop GRINDAL, engaged her Attention more particular; but, after his Death, she reposed that most weighty Trust entirely on his most worthy and pious Successor Archbishop WHITGIFT, whose Recommendation filled all the vacant Sees and Dignities, more especially after LEICESTER's Death.

Surely Heaven favour'd the *Reformation* in giving us a Princess of such consummate Wisdom, when the Reformed Church, as yet in its Infant-State, was so furiously assaulted and undermined. For, after KNOX shewed the Example, Abundance of the lesser Fry let out their envenom'd Arrows to wound the new-establiſh'd Episcopal Church; for, being encourag'd by this bold Incendiary, the Zealots labour'd hard to set up the Discipline according to the Plan and Model of *Geneva*, spirited up, indeed, by the kindly Assistance of *Jesuits* in *Disguise*, whose Interest it was to *break the Unity* of the establiſh'd Church and foment Divisions, as is sufficiently prov'd beyond Contradiction by Sir J. WARE * in his notable Book, entitled, *Foxes and Firebrands*.

The first noted Instance of their frantic and enthusiastic Zeal, and that suffer'd for the Cause, is one PETER BURCHET, in the 14th Year of the Queen's Reign. " This Man persuaded himself that it was lawful to kill such as opposed the Truth of the Gospel. So far had the Error of this Opinion transported him, that he drew his Dagger upon HAWKINS, that famous Sea-Captain, in the open Street, and wounded him, supposing him to be HATTON, who was then in great Favour with the Queen, and of her Privy Council, whom he had heard to be an Enemy to the Innovators, or Puritans. The Queen was so extraordinarily incensed with this Fact, that she commanded the Man to be presently executed by Martial or Camp Law, until she was informed, by discreet Persons, that Martial Law was not to be used but in Camps or in turbulent Times, but that, at Home and in Time of Peace, the Proceeding must be by Form of Judiciary Process. Being therefore indicted, he affirmed that what he had done was consonant to the Holy Scriptures, and therefore lawful. Whereupon, being to be condemn'd of Heresy, he promised to renounce his Opinions; but yet he shifted it off, and would not. Then being thrown into the Tower of *London*, he slew one of his Keepers with a Billet which he snatch'd up out of the Chimney, knocking him on the Head. For which he was condemn'd of Murder, had his Right Hand cut off and nailed to the Gallows, and then was hang'd, discovering a silent Reluctancy." † *This is the first Puritan Martyr,*

* He is commonly reputed to be the Author.— † *Camd. Life of Q. Eliz.* p. 199.

tyr, tho' his Successors in the same enthusiastic Zeal have not register'd his Sufferings, as Mr. CALAMY has done, with those of the ejected Ministers.

The next Man of any Eminence (but neither Martyr nor Confessor) that was an Advocate for the Cause, was Mr. CARTWRIGHT, a rough, blunt Man, and yet one of considerable Learning. The Occasion of his first Discontent was this: At a public Disputation in the University before the Queen, her Majesty exceedingly approv'd of Mr. PRESTON, not only for Strength of Argument, but also for his graceful Delivery and handsome Deportment and Behaviour. But CARTWRIGHT, for his Bluntness, rude Behaviour, and want of Elocution, was not minded; whereupon he grew very much dissatisfy'd, and, being a proud, conceited Man, for not having that Respect paid him in the Establish'd Church which he expected, impugn'd it with all his Force, and resolv'd to be the Champion of the *Puritan Cause*, where he was sure to be caress'd.*

It was he that was the chief Agent in publishing a seditious Libel, entitled, *An Admonition to Parliament*, being, indeed, the very Summary of their Opinions concerning Church Affairs, and of their shameless Slanders against the Governors thereof, the Bishops. To which Archbishop WHITGIFT wrote a learned and solid Answer: Therein, as Sir GEORGE PAUL words it, "he lay'd open the Weakness of their Cause, and the Strength of their Malice."† And it is further to be observ'd, that these seditious Stirs and Hurli-burlies were at the highest Ferment at a very critical Time, when all Parties should be united for the common Safety, viz. in the Year 1588, when the *Spanish Armada*, that was blessed by the Pope, and termed *invincible*, was hovering upon our Coasts, and threatening to invade, and quite extirpate the *Protestant Religion* in *England*.

In a word, these *Puritans* were Men of a fierce and un governable Zeal, violently attached to the rigid *Geneva Doctrine*, more especially to that of absolute, unconditional, and irrespective Predestination and Reprobation, whereby Man is made a meer *Machine*, only passive, and consequently unaccountable for any *Action*, as not being a *Free-Agent*. They were also very turbulent, and would bear no Contradiction; "of the same Stamp with those of the last Century that had so great a Share in bringing on those Religious Confusions which brought a Reproach upon Christianity in general, and which, by Degrees, worked the Body of the People into a national Madness and Frenzy in Matters of Religion."

C 2

Next

* Life of Abp. Whitgift, by Sir G. Paul, p. 9.

† Ibid, p. 19, 20.

Next to the Proto-Martyr, PETER BURCHET above-mentioned, WILLIAM HACKET, with his two Prophets, COPPINGER and ARTHINGTON, appear'd in the Cause of *Puritanism* in the Queen's Reign, who, perhaps, were Instances of the rankest enthusiastic Delusion that ever scandaliz'd Christianity in any Century since the Apostolic Age. This HACKET has been taken Notice of by many eminent Historians. R. COSIN, L.L.D. Dean of the *Arches*, and Official Principal to Archbishop WHITGIFT, has written his Life at Large. An Abstract of it is copy'd by Mr. CAMDEN, in his Life of Queen ELIZABETH, as also by the learned Dr. HEYLIN, in his *History of the Presbyterians*, Book ix. p. 307, &c. I have the Three before me at the writing hereof. Dr. COSIN is abundantly too tedious to transcribe. And, as for the other two, I shall give the Preference to Mr. CAMDEN, who, being a Layman, may, on that Score, be more credited by *some* of the present Age.

" HACKET was a Man of the vulgar Sort, born at Oundle, in the County of *Northampton*, unlearned, insolent, cruel, and so eager upon Revenge, that he bit off his honest School-master's Nose as he embraced him in token of renewing their Love, and like a Dog (as they report) ate it down before the poor deformed Man's Face, while he intreated him to restore it to him, that it might be sowed on again, whilst the Hurt was yet fresh and green.

" So averse was he from all Piety, that the heavenly Doctrine which he heard in Sermons he repeated amongst his drunken Companions at their Cups, to be derided and abused. Afterwards, when he had riotously wasted his Estate, which he had with his Wife, a Widow, he suddenly took upon him the pretended Disguise of one of admirable Sanctity, spent all his Time in hearing of Sermons, and being acquainted with the Scriptures, and, by pretending I know not what *Revelations* to be made him from Heaven, and an extraordinary Call, he insinuated himself into certain Divines, which, with a burning Zeal, laboured to bring the *Presbyterian* Discipline of the Church of *Geneva* into *England*, among whom was one WIGGINGTON, a silly, brain-sick Minister, and a Despiser and Enemy of Magistrates. By this WIGGINGTON's Means he became familiarly acquainted with EDMUND COPPINGER, a Gentleman of a good Family, who had persuaded first himself, and then ARTHINGTON, a great Admirer of that Discipline, that he was also extraordinarily called by God for the Good of the Church, and that a Way was revealed to him from Heaven to draw the Queen and the Council to a better Mind, meaning, to admit of the Discipline of *Geneva*,

" *Geneva*, he himself having been taught, by some Ministers,
 " that God daily raiseth up extraordinary Labourers in his
 " Church. And this (triumphing as it were in Spirit) he joy-
 " fully imparted to HACKET, who, by his counterfeit Holi-
 " ness, his incessant and fervent Praying *extempore*; his *Fast-*
 " *ing* upon the *Lord's-Day*, his frequent Boasting that he had
 " been buffeted by *Satan*, and by pretending *Revelations* and
 " often *Conferences* with God, which, with most vehement and
 " direful Imprecations, by the Salvation and Damnation of his
 " Soul, he swore to be true and real, found both Credit with
 " those two, that they believed and affirmed him to be the best
 " Beloved of God, and greater than MOSES and St. JOHN.
 " And he himself openly avow'd that he was the Prophet of
 " God's *Vengeance* wheresoever *Mercy* is rejected; prophesying
 " that, from thenceforth, there should be no more Popes, and
 " that *England* should this Year be most lamentably afflicted
 " with Famine, Pestilence, and War, except the *Discipline of*
 " *the Lord* (for so he call'd it) and Reformation were admitted
 " in the Realm.

" To bring in this, therefore, they conspired (as was prov'd
 " by their own Letters) to accuse the Archbishop of *Canterbury*,
 " and the Lord Chancellor, of Treason, who were Men that
 " opposed Innovations; to kill them, and some others, if they
 " should give Sentence in the *Star-Chamber* against those Mi-
 " nisters who were Innovators; to stir up the Multitude to Re-
 " bellion by printed Rhythmes, wherein, amongst other Things,
 " they maintain'd, that it was lawful for a *true* Christian, tho'
 " a Country Peasant, to inform Kings how to sway the Scep-
 " ter, and to depose the Queen herself, unless she would ad-
 " vance the Reformation. That HACKET bare an impla-
 " cable Hatred against the Queen appeareth by this, that he
 " had often given out that she had forfeited her Right to the
 " Crown, and had in a Rage defaced her *Arms* and Picture
 " drawn upon a Board, striking his Dagger thro' the Breast of
 " it. And no Marvel, for he had persuaded himself that he
 " was ordained by God to be King of all *Europe*, and could
 " not brook a Consort. And he made COPPINGER and AR-
 " THINGTON believe that they were inspired, not only with a
 " *Prophetical*, but even with an *Angelical*, Spirit; who now,
 " being full of the Spirit as they thought, performed all Obe-
 " dience to him as their King ordained by God, and endea-
 " voured to raise Sedition. To which Purpose, in the Month
 " of *July* they came to a Nobleman, offer'd him the highest
 " Command under the Queen, and presented him with a De-
 " scription of HACKET's Life, together with ARTHINGTON's

" Pro-

“ Prophecy : But he, being busy about something else, re-
 “ jected the Men.

“ Not long after, they told WIGGINGTON that CHRIST
 “ had appeared to them the Night before, not in that Body
 “ wherewith he dwelleth in the Heavens, but with that princi-
 “ pal Spirit wherewith he inhabiteth in HACKET more fully
 “ than in any other; and that HACKET was that very Angel
 “ which was to come before the Last Day with his Fan and
 “ Sheep-Hook, to separate the Goats from the Sheep; and
 “ that he should tread down *Satan* under his Feet, and totally
 “ subvert the Kingdom of *Antichrist*. From WIGGINGTON
 “ they betook themselves to HACKET, near to whom, as he
 “ lay in Bed, they cast themselves prostrate upon the Ground,
 “ and poured forth most fervent Prayers. HACKET arising
 “ joined with them, praying earnestly with many Words, that
 “ the Spirit would direct them to God’s Glory, and then went
 “ to Bed again.

“ ARTHINGTON presently advised COPPINGER to anoint
 “ the King with the Holy Ghost in the Name of the Lord JE-
 “ SUS CHRIST. COPPINGER, with all Lowliness kissing the
 “ Floor thrice, and bending the Knee with all Reverence,
 “ came to HACKET, who put him back, saying, You need
 “ not anoint me, for the Holy Ghost hath anointed me already.
 “ Do ye my Commandments. Go and tell through the City
 “ that JESUS CHRIST is come with his Fan in his Hand to
 “ judge the World. If any ask where he is, shew him this
 “ Place; and, if they will not believe, let them come and kill
 “ me if they can. As it is most certain that God is in Heaven,
 “ so is it no less true, that CHRIST is now come to Judge-
 “ ment.

“ Scarce had he spoken the Word, but presently they rush’d
 “ forth, crying thro’ the Streets that CHRIST was come, and
 “ what other Things he had commanded them, often redoubling
 “ with a loud Voice, *Repent ! Repent !* until they were come to
 “ the principal Street of the City, *Cheapside*, where, by reason
 “ of the Throng of People, they climbed up into a Cart, and,
 “ partly by Help of their Memories, partly out of a written
 “ Paper, proclaim’d aloud, *That HACKET, in a glorify’d Bo-
 “ dy, participated with CHRIST by his principal Spirit, and was
 “ now come with his Fan to propagate the Gospel throughout Eu-
 “ rope, and to establish a Discipline and Commonwealth in
 “ England; (and withal they shewed the Place where he lodged)
 “ that they were Two Prophets, the one of Mercy, the other of
 “ Judgement, given to him as Co-adjutors and Assistants in so great
 “ a Work. And these Things they affirmed upon the Salvation of*
 “ their

“ *their Souls to be certainly true.* They added further, *That*
 “ *HACKET was the highest and supream Monarch, and that all*
 “ *the Kings of Europe did hold their Kingdoms of him as his*
 “ *Vassals ; that he alone therefore was to be obey'd, and the Queen*
 “ *to be deposed.* Lastly they cursed the Archbishop (WHITGIFT)
 “ and the Chancellor (HATTON) to the Pit of Hell, as Op-
 “ posers of the sincere Religion. When they could not, for
 “ the great Throng of People, proceed forward to the other
 “ Parts of the City, to proclaim these Things, and were ad-
 “ vised by their Friends to withdraw themselves, they return'd
 “ to HACKET's Lodging.

“ Shortly after being apprehended, they behaved themselves
 “ so contemptuously and insolently towards the Queen's Coun-
 “ cil and the Magistrates, that they would not uncover their
 “ Heads to them, and answer'd saucily and peremptorily that
 “ they were above all Magistrates. HACKET, being afterward
 “ indicted of Treason, confess'd himself guilty, and by his
 “ blasphemous Answers struck the Auditors into Horror and As-
 “ tonishment ; which, perhaps, was done craftily, to make the
 “ Judges of Opinion that he was mad ; whereas, notwith-
 “ standing, by his other Gestures and a Kind of composed
 “ Gravity, he shewed no Sign of a Mad-man. Being con-
 “ demn'd, he was laid upon a Hurdle, and drawn to the chief
 “ Place of the City, (on the 28th of July, Anno 1591) in-
 “ cessantly roaring out with a dreadful Noise, *Jehova Messias!*
 “ *Jehova Messias! Behold the Heaven open! Behold the Son of*
 “ *the Most High descending to deliver me!*

“ At the Gallows, being admonish'd to acknowledge his Sin
 “ against God and the Queen, the execrable Wretch, inveigh-
 “ ing most bitterly and contumeliously against the Queen,
 “ cry'd out, with a STENTOR's Voice, *O heavenly God, Al-*
 “ *mighty Jehova, Alpha and Omega, Lord of Lords, King of*
 “ *Kings, God everlasting! thou knowest that I am the true Je-*
 “ *hova whom thou hast sent: Shew some Miracle out of the Clouds,*
 “ *to convert these Infidels, and rescue me from mine Enemies. But,*
 “ *if not, (I tremble to repeat it) I will set the Heavens on Fire,*
 “ *and with these Hands pluck thee from thy Throne.* And other
 “ Speeches he used, more horrible than these. * Turning to
 “ the Hangman, as he was putting the Rope about his Neck,
 “ *Thou Bastard, (said he) wilt thou hang HACKET, thy King?*
 “ Having the Rope about his Neck, he lift up his Eyes to Hea-
 “ ven,

* Dr. Costn, who lived in that Time, gives the same Account, but makes no particular Mention of the other more execrable Blasphemies ; only says they are not to be rehears'd.

“ven, and, grinning, said, *Dost thou repay me this instead of a Kingdom? I come to revenge it.*

“These Things as he was belching forth with a blasphemous Mouth, he was throttled with the Halter, the Multitude crying out to have the impious Villain presently cut down; which, according to the Sentence pass’d upon him, was done, his Bowels taken out, and his Body quartered. *Thus doth the Enemy of Mankind bewitch those whom he findeth to pretend Sanctity, and refuse to be wise to Sobriety.* COPPINGER shortly after starved himself in Prison by voluntary Fasting. ARTHINGTON, being reserved to Repentance, repented seriously, and set forth a Book thereof.”—Thus far Mr. CAMDEN.

Dr. HEYLIN is a little more particular as to the Prelude that usher’d in this Tragedy. He tells us, that the Brethren, at different Times and Places, appointed many solemn Days set apart for Prayer and Fasting, that God would prosper the Cause they were engaged in: And we know that their Successors in Principle and Practice did the same by enquiring of the Lord before the fatal Stroke was given to the *Royal Martyr*.

COPPINGER fancy’d, that he was admitted to a familiar Conference with God, and had particular Directions how to proceed. In a Letter of his to one T. LANCASTER, a Schoolmaster, he thus begins—*If this Letter be not indited by the Holy Ghost, the Lord confound us two (viz. himself and ARTHINGTON) with Vengeance from Heaven and carry us with all Violence into the bottomless Pit.* Then adds, *We command in the Name of the Lord all Creatures upon the Earth, and they must obey;* and concludes in calling himself

*The Messenger of Mercy to the whole World,
if they accept me,*

EDM. COPPINGER.

ARTHINGTON, writing to the same Person, says, *I avouch whatsoever my Brother hath written to be most true, or else the Lord confound me,** and subscribes himself,

*The Prophet of God’s Judgement to the whole
World, where Mercy is rejected,*

HEN. ARTHINGTON.

I might exceedingly enlarge upon this Subject of their Visions and enthusiastic Rants, but shall forbear, and have this only to add, as Dr. COSIN observes, that HACKET was esteemed by the Brethren a Man of singular Spirit to pray *extempore*, and that they admired his Prayers, as being full of Zeal and Warmth of Devotion, as *divine, sweet, and heavenly.* And in this Confidence

* Conspiracy for pretended Reform. p. 73, 74.

fidence, being full of the Gift of Prayer and strong Faith withal, he boasted, *That, if all the Divines of England should pray for Rain, if he said the Word, yet it should not rain.* *

There are Two virulent Pamphlets more especially that made a great Noise, wrote by the *Puritans* of that Age, *An Admonition to Parliament*, and *Martin-Mar-Prelate*. The first was a bitter Libel, or Invective, not so much against State-Affairs, as against the *Liturgy* and Government of the Church by *Bishops*. It tells the Parliament, "That it shall be easier for *Sodom* and *Gomorrah* in the Day of Judgement than for them; "and that there is no other Thing to be expected than some "speedy Vengeance upon the whole Land, unless the *Geneva* "Doctrine and Discipline was brought in." To this, as I mention'd before, the good Archbishop, as became one of his Sacred Function and excellent Parts, wrote a grave and solid Answer. But nothing will satisfy Men that are violently bent on Innovation and Mischief.

The other, *Martin-Mar-Prelate*, is the most ill-natur'd, abusive, and cursed Libel that ever was penn'd by Malice itself, or ever exercised the Patience of a Christian State. The Archbishop is there call'd the *Belzebub of Canterbury*, a monstrous *Antichristian Pope*, a most bloody Opposer of God's Saints, a most vile and cursed Tyrant; altho' he, good Man, by the Interest he had at Court, did often stop the Prosecutions against them for disturbing the State; and, by his constant Intercession, brought upon him the Displeasure of the Lord Chancellor HATTON, his particular Friend. The rest of the Bishops are called *Incarnate Devils*, *Bishops of the Devil*, *Enemies of God*; and that the worst Puritan in England is an honest Man than the best Lord Bishop in Christendom. And as to the inferior Clergy, they are termed *Popish Priests*, *Hogs*, *Wolves*, *greedy Dogs to fill their Paunches*, a cursed, murdering Generation.—Lo, here is a Specimen of *Puritan Candor*.

But the *Papists* made their Advantage of this to increase their Party. For, from such Authority, they reported these Calumnies and Slanders for undoubted Truth, and argu'd, that it was downright Damnation to join Communion with such an Heretical Church that was the *Synagogue of Satan*, and a *Den of Devils*. And *Martin-Mar-Prelate* is affirmed by Sir EDWINE SANDYS to pass in those Times for unquestionable Credit in the the Court of Rome. †

And as they were thus liberal to bestow such odious Names and Appellations on the Clergy of the Established Church, so

D

were

* Conspiracy for pretended Reform. p. 39.

† Heyl. Hist. Presbyt. L. viii. p. 286.

were they no less whimsical and fantastical in giving Names to their Children at the Font, which many of them, when they came to Age, were ashamed to own, such as, *Accepted, Albes, Consolation, Dust, Deliverance, Discipline, Earth, Free-gift, Fight the good Fight of Faith, From above, Joy again, Kill-Sin, More Fruit, More Tryal, Praise God, Reformation, Tribunal, The Lord is near, Thankful*; with many others of like Nature, whereby they made themselves ridiculous.

CH A P. III.

Of the Two Famous National Leagues, the French Holy League, as 'tis called, and the Scotch Solemn League and Covenant.

THE dire and calamitous Effects of these two *National Leagues*, as being acted by a fiery and ungovernable Zeal for peculiar Tenets of Religion, each Party contending for equal Infallibility, may well challenge a Place under the Category of Religious *Enthusiasm*. The one was devised to secure the *Popish Religion*, and to extirpate Heresy as they call'd the Protestant Religion: The other to settle *Presbytery*, and not only not to tolerate, but to excommunicate, all that would not conform to their Doctrine and Discipline.

The Holy League in *France* began on this Occasion about the Year 1589. When the Duke of *Anjou*, King HENRY III. of *France* his Brother, was dead without Children, and the King also had no Issue, nor any Likelihood of having any, so that the Kingdom did of Right descend to the King of *Navarre*, and after him to the Prince of *Conde*, both of them Professors of the Reformed Religion; Matters being thus circumstanced, the *Grandeess* of *France* (the Bishop of *Rome* and the Court of *Spain* being privy to it) confederated together, which they called the *Holy Union and League*, not only to hinder the King of *Navarre* to succeed to the Crown of *France*, but to root up and quite to extirpate the Reformed Religion, which, in their Enthusiastic Zeal, they thought to be a Service done unto God.

The Massacre of *Paris* was, indeed, before this, viz. in the Year 1572, where so many Thousands of *Protestants* were butchered in cold Blood with unheard-of Cruelties by the most execrable Rage of the *Papists*, the King himself, CHARLES the Ninth, confessing himself the Author of this bloody Massacre at the Instigation of the *Jesuits*, who in a short Time, after that he

he had endured horrible and most exquisite Pains, dy'd of excessive Bleeding. * — A just Judgement for shedding so much innocent Blood!

Good God! That Men, that call themselves the only orthodox Christians, the Holy Catholic Church, should so far divest themselves of Humanity, and, in a frantic Zeal, judge Cruelty and the Execution of sanguinary Laws and Edicts, made in their Rage and Fury, to be advancing the Cause of Christianity, and doing a Work acceptable to God.

Yet this is the direct Consequence and Tendency of that ridiculous Doctrine, that the *Pope of Rome* is infallible, and universal Head of the Church, out of whose Pale there is no Salvation. In the *Seminary of Rheims* (which was erected by the Duke of *Guise*, Uncle to MARY, Queen of *Scots*, the Mother of King JAMES the First of *England*) were several Students, Natives of *England*; and, indeed, it was intended for them as well as for the *Scots*; and amongst others at that Time were GILBERT GIFFARD, JOHN BALLARD, and — HODGESON, Priests. These, with a certain Astonishment, admiring and reverencing the Omnipotency of the Bishop of *Rome*, † did believe that the Bull of PIUS QUINTUS against Queen ELIZABETH was dictated by the Holy Ghost. — Strange Enthusiasm! — Being of this Belief, they, with their Accomplices, did enter into a Conspiracy to assassinate the Queen, thinking it to be a meritorious Act to kill such Princes as are excommunicated by the Pope; yea, that they are Martyrs who lose their Lives in engaging in such a Cause. Having tampered with a great many Gentlemen, (and some of eminent Note) and perverted their Judgement, not only with the *Lawfulness*, but even the *Merit* of murdering the Queen, in order to establish the Catholic Religion, as they were ready to execute their cursed Plot, they were happily discovered, and suffered as Traitors in the 29th Year of that Queen's Reign.

As to the other famous *League and Covenant*, I take the Original to be in the Year 1592, which was then chiefly against the Superstition and Growth of *Popery*. For, when the *Jesuits* tamper'd every where with the Noblemen and others for the Advancement of the Popish Religion, the *Scotch* Ministers, to oppose their Design, preferr'd a Bill in Parliament, “ That
“ whosoever would not profess the Religion establish'd in *Scot-*
“ *land* (i. e. rigid Presbytery, and all the Calvinistical Doc-
“ *trine*) should forthwith be excommunicate: And, if they
“ would not then profess it within a Year, all their Lands and
D 2 “ Goods

* *Camd. Life of Q. Eliz.* p. 190. — *Not. Flz. Fl.* p. 241. 242.

† This is Mr. *Camden*'s own Expression.

“ Goods should be confiscate during their Lives.” And, amongst others, one GEORGE KERR, a Doctor of the Law, was excommunicated; who, to avoid the severe Penalty, thought proper to abscond and remove beyond Sea, yet was he so narrowly watched by the Ministers, that they apprehended him, and brought him to Justice, as they called it; and, it seems, he was the first that felt the Lash of *Scottish* Persecution.*

But this *Covenant* was much enlarged in the Year 1638, a little before the breaking out of the *Grand Rebellion*. To the clearing of this Matter, we are to understand, that, in the Year 1618, an Assembly of the *Scottish* Divines met at *Perth*, where they had passed the following Five Articles, 1. For introducing Private Baptism. 2. Communicating of the Sick. 3. Kneeling at the Communion. 4. Receiving Episcopal Confirmation. 5. The observing Antient Festivals.

These are commonly called the *Five Articles of Perth*, which tho’ at this Time admitted and approved of, yet, when these very Articles were incorporated into the *Common-Prayer-Book*, set forth by lawful Authority, and intended for their Use, they were beheld as *Innovations* in the Worship of God, and therefore not to be admitted in so pure and reformed a Church as that of *Scotland*. And, in consequence hereof, when the *Covenant* was imposed upon the Nation in the Year 1638, the Government of the Church by *Bishops*, the *Five Articles of Perth*, the *Liturgy*, and the Book of *Canons*, were abjured and rejected.

In the Year 1643, when the Rebellion grew strong and prevailed, this *Covenant of Iniquity* was brought into *England*; first taken and subscribed by the *Scots*, then by most of the *English* Members and Lords, as also by all the principal *Officers* of the Rebel Army, all the *Divines* of the *Assembly* then sitting at *Westminster*, and, to be brief, by all the Subjects which were within their Power, or were made subject to it by Force.—Now, by virtue of this *Covenant*, the Party was to bind himself, 1st, “ That he would endeavour in his Place and Calling to bring the “ Churches of God in all the *Three Kingdoms* to the nearest Con- “ junction and Uniformity in Religion, Confession of Faith, “ and Form of Church-Government, as the *Directory* prescribes “ for Worship and Catechising. 2dly, That he would endeavour, without respect of Persons, to extirpate Popery and “ and Prelacy, that is to say, Church-Government by Archbishops, Bishops, &c. And, 3dly, That he would endeavour “ the Discovery of such as have been, or shall be, Malignants “ and evil Instruments,” that is to say, all such as were loyal to the King, or orthodox in Religion.

* *Camd. Life of Q. Eliz.* p. 461.

I shall here subjoin the Sentiments of good King CHARLES concerning this Covenant, as published by his Majesty's *Proclamation*, bearing Date on October the 9th, 1643. *Whereas* (saith he) *there is a printed Paper, entitled, A solemn League and Covenant for Reformation and Defence of Religion, the Honour and Happiness of the King, the Peace and Safety of the Three Kingdoms, pretended to be ordered by the Commons in Parliament on the 21st of September last; which Covenant, tho' it seems to make some specious Expressions of Piety and Religion, is in truth nothing else but a traiterous and seditious Combination against us, and against the established Religion and Laws of the Kingdom:* — *We do therefore strictly charge and command all our loving Subjects, of what Degree and Quality soever, upon their Allegiance, that they presume not to take the said seditious and traiterous Covenant.*

The barbarous Treatment, that the loyal Party suffered thro' all the Parts of the Kingdom after the taking of this impious Covenant, cannot be parallell'd but by that other of France. But more especially the Clergy suffer'd the utmost Rage of Fanatic Zeal and Cruelty. They were plunder'd, sequester'd, imprison'd, by Misery and Hardship brought to an untimely Death, or ejected out of their Benefices thro' all Parts of the Realm, a Detail of which would fill a Volume, as may be seen at Large in Mr. A. a WOOD his Folio-Treatise upon that Subject.

The Rabble Multitude, instigated by their *Enthusiastic Teachers*, committed all manner of Rapine, and Sacrilege, and Profanation; yea, which is horrid to utter, they defiled the very Churches with their Excrements, and gloried in their beastly Nastiness. They tear the *Common-prayer-Book* to Pieces, strewing the Pavement with the Leaves, and sometimes using them to vile Purposes. And, at a Time in the Cathedral of *Chichester*, when they met with the Portraiture or Picture of that blessed King, our first Reformer, King EDWARD VI. they picked out his Eyes, saying in Scorn, *That all this Mischief came from him in establishing the Book of Common-prayer.* They seize on the consecrate Plate and Vestments, and break into Shivers the Communion-Table; and, once when they were desir'd to leave a Chalice for the Use of the Sacrament, a prophane Scot made Answer, *They might serve their Turn with a Wooden Dish.*

In the Cathedral of *Canterbury* they exercised their Madness on the *Arras-Hangings*, which adorn'd the Quire, representing the whole History of our Saviour; and, meeting with some of his Portraits among the rest, some of them swore they would stab him, and others, they would rip up his Bowels; which they did accordingly, so far forth at the least as these Figures in the *Arras-Hangings* could be capable of: And finding a Statue of

of CHRIST placed in the Frontispiece of the South-Gate, they discharged Forty Muskets at it, exceedingly triumphing when they hit him on the Head and Face. *

It were endless to particularize the Madnefs, the *Enthusiasm*, and the *Frantic Zeal*, of those distracted and licentious Times. And, lest it should be objected that those and such like Fanatic Proceedings were only the Actions of the lawless Soldiers and their imperious Commanders, heated by their Success in Rebellion, the Reply in short is, That it was the direct Tendency and moral Result of that impious *League*, and had the joint Suffrage of their seditious and *enthusiastic* Teachers. For, when CHARLES II. after the Murder of his Father, was invited from beyond Sea by the *Scots* to accept of that Crown, their Ministers were very assiduous to instruct him in the *Presbyterian Religion*; and they scrupled not to brand the *Hierarchy* and *Worship* of the Church of England with the Name of *Doctrine of Devils*; as says RAPIN de THOYRAS himself, without the least Remark or Censure, either by him or his Interpreter, on such a horrid Expression. †

Their Religion (such as it was) consisted in extatic *Fits* and *Ecstasies*, or what they call supernatural *Raptures*, and long *extempore* Prayers, which they pretended to be inspired, and an immediate Gift of the Holy Spirit. And yet it was a common Remark, and a very true one, "That it was as fatal to meet a " a Bear robbed of her Whelps, as a Colonel upon his Knees, and " his *praying* Legions about him." And, among other gifted Men that Way, "Major JOHN WAYER, a *Scotchman*, one of " the greatest Monsters of Men that ever liv'd, and actually in " League with the Devil, was yet, by the Confession of all " that heard him, the most excellent at this *extempore* Way of " *praying by the Spirit* of any Man in his Time; none was able " to come near him, or to compare with him. But surely he, " who shall venture to ascribe the Prayers of such a Wretch " made up of Adulteries, Incest, Witchcraft, and other Villainies not to be named, may as well strike in with the *Pharisees*, and ascribe the Miracles of Christ to the Devil." ‡

Another distinguishing Characteristic of the Religion that was fashionable in those Days of Confusion was a *singular Affectation* in Behaviour. To be *starch* and *formal*, morose and sullen, and to look askew with an Eye of Contempt and Scorn on all others of a *different Notion*, was then a Symptom of *Saintship*, tho' such a sour and self-conceited Frame of Mind is certainly the Reverse of Christianity. They also placed great Merit in hunting

* Dr. Heyl. Hist. of the Presb. B. xiii. p. 443.

† Rap. Vol. II. p. 581.

‡ Dr. South's Sermons, Vol. II. p. 130. Ed. Lond. 1697.

hunting after *long-winded Sermons* of two or three Hours' Length, which they judged more *Soul-refreshing* still (to use their own Cant-word) if the Holder-forth did vociferate stoutly. " 'Tis not always Reason that strikes upon gross Apprehensions, and stirs them up to Action, but the Warmth and Passion of the Speaker. It is the *Voice* and outward Force that often make the *Impression*. Nor do the Things spoken operate so strongly as the *Manner* of speaking them, because *this* is more obvious to the Senses than the Things themselves. And hence People very often judge of a Man's Arguments by the *Tone* of his Voice." There were no less than *Six* such Sermons preach'd before King CHARLES II. upon a *Fast-Day* in *Scotland* without any Intermision, which sufficiently exercised his Patience. *

We readily grant that the *Emissaries* of *Rome* had a mighty Hand to carry on the Transactions of those distracted Times: And, indeed, they made a Handle of those tumultuary Proceedings to further on their accursed End, *viz.* to propagate new *enthusiastic* Sects and blasphemous Notions, unheard of in the Christian World before, in order to undermine and ruin the *Episcopal* Reformed Church of *England*, the *Pillar* and Support of the *Reformation*. And this at last they brought to pass by their Artifice of *disguising* and *assuming* the *Shape* of the several *Sectarists*, by wrigling into their secret Councils, and taking Advantage of the *National Phrensy*, to make the Rebels an Instrument in their Hand to abolish *Episcopacy* and the *Liturgy*, to murder the good and pious Archbishop, and, to compleat their Villainy, at last to imbrue their Sacrilegious Hands in the Blood of the *Lord's Anointed*.—"The *Romish Priest* and Confessor is known, says Dr. DU-MOULIN, who (when he saw the fatal Stroke given to our Holy King and Martyr) flourish'd with his Sword, and said, *Now the greatest Enemy that we have in the World is gone off.* †

And Mr. HENRY FOWLES, an Author of unquestionable Veracity, has the following Relation to confirm this. When the late King was murdered, Mr. HENRY SPOTSWOOD, riding casually that Way just as his Head was cut off, espy'd the *Queen's Confessor* there on Horseback in the Habit of a Trooper, drawing forth his Sword, and flourishing it over his Head in Triumph, as others did. At which Mr. SPOTSWOOD being much amazed, and being familiarly acquainted with the Confessor, rode up to him, and said, *O Father! I little thought to have found you here, or any of your Profession, at such a sad Spectacle.* To which he answer'd, that there were at least *forty*, or more

* Burnet, Tom. I. p. 53.

† Foxes and Firebrands, p. 85. Ed. Dublin 1682.

more *Priests* and *Jesuits* there present on Horseback. — The famous Mr. PRYNNE vouches the Truth of this Story.*

This is indisputable Matter of *Fact*, which the *Sects* of all Denominations ought seriously to reflect upon, how they were made *Tools* in the Hands of *Romish Priests*, to carry on their Interest; that they are all the *Spawn* of the *Jesuits*, however diversified in Tenets and Principles.

The King's Murder, and the Overthrow of the Church, was a Work of Darkness long concerted, and several *Cabals* were held about it in the Conclave at *Rome*, tho' not kept so secret but some Hints of it did perspire, and Intelligence thereof was sent to *England*, and yet to no Purpose. — For, in the Year 1640, " Sir WILLIAM BOSWELL, being then *Agent* for his Majesty at the *Hague*, having Intelligence of a Plot then advising by the *Jesuits* of the Church of *Rome* to take off his Majesty, in case he would not tolerate their Religion, wrote this Discovery unto WILLIAM LAUD, then Archbishop of *Canterbury*, who immediately shewed the same to his Majesty. " The *Papists*, upon this account, and also remembering the Overthrow he gave to FISHER, the *Jesuit*, thought they could not accomplish their evil Design, unless they took away this *Pillar* of the Church also; and then, under a *dissembling Disguise*, they cast Aspersions on this Holy Prelate, knowing nothing could make him more odious to the Comonalty than to say he was a *Papist*, or endeavoured to bring in *Popery*, thus continuing in the Gall of Bitterness 'till he was cut off." This very remarkable Account I have transcribed from ROBERT WARE, Esq; in that curious Collection of his added to that of his Father, † and is an evident Demonstration, that the *Presbyterians*, *Independents*, &c. were (as I mentioned before) the *Tools* of the *Papists* to murder the King and Archbishop: And therefore I cannot but admire at the consummate Impudence and Effrontery of Mr. CALAMY, who, twice in one Page of his *Venom*, terms the Episcopal Church of *England* the *Laudensian Faction*. ||

We are now come within Sight of the Days of OLIVER, who was such an harden'd Reprobate as first to *kill*, and then to take *Possession*. Besides what we have in the *printed Books* of the Tribe, I very well remember to have heard some of our present *Sectarists*, with a petulant Assurance, maintain, " that the Power of Religion was never so conspicuous in *England*

" 28

* Prynne's brief Vindication. p. 45.

† Foxes and Fir. p. 83. See this Letter at Large in Archbishop *Usher's* Life towards the latter End, by Dr. *Parr*.

|| Life of Mr. *Baxter*, p. 318.

“ as in the Days of OLIVER.” But it is more reasonable to suppose that it was of a Piece with his own, a Mixture of Hypocrisy, Cant, and Enthusiasm; and as he lived an Enthusiast, so he dy’d such: And his Chaplain, GOODWIN, who, but a few Minutes before his Death, had assured the People that he had prevailed in Prayer to have his Life prolonged, and had an immediate Revelation to confirm it, had now the Impudence to say to God, *Thou hast deceived us, and we are deceived.*—Bishop BURNET writes of him, “ That the Enthusiast and Dissembler mixed so equally in a great Part of his Deportment, that it was not easy to tell which was the prevailing Character. One standing Principle he had, (says the Bishop) *viz.* that Moral Laws were only binding on ordinary Occasions, but that, upon extraordinary ones, they might be superseded: So that, when his own Designs did not lead him out of the Way, he was a great Lover of Justice and Virtue; but, upon the Interposition of any Thing of this Nature, he fell into all the Practices of the vilest Falseness and Cruelty.”—And Mr. EDWARDS, a rigid Presbyterian Minister, who lived in those Times of Anarchy, does very much lament the Decay of Religion. He tells us, that the Nation was over-run with Errors, Heresies, and Immoralities, far more monstrous than in the Days of Prelacy. And how could it be otherwise? For he tells us that the Articles of Faith then broached were, * “ That Believers have nothing to do to take care, or to look to themselves to keep from Sin; God must look to them if he will:—That God loves his Children as well Sinning as Praying; he accounts never the better for their good Works, nor ever the worse for their ill Works:—That God’s Children are not at all to be humbled or grieved for Sin after *Conversion*; and what PETER did in this kind after his foul Fact of denying his Master issued from the *Weakness* of his Faith:—That God’s Children are not to ask Pardon and Forgiveness of their Sins; they need not, they ought not; and ’tis no less than Blasphemy for a Child of God to ask Pardon of Sins; ’tis Infidelity to ask Pardon of Sins, and DAVID’s asking Forgiveness of Sin was his Weakness.”

Lo! this was the *favourite Doctrine* of that Age, which has a natural Tendency to a general Corruption of Manners, and is, indeed, but the Result of that Maxim which then almost every where prevailed among the Dissenters, *That God sees no Sin in his elect covenanted People.*

Mr. EDWARDS gives us such a tragical Account of Vice and Immorality, of such monstrous Opinions and Blasphemies, the

E

Ri-

* Catalogue of the many Errors of the Sectaries, p. 26.

Ridicule of all that was sacred, more especially the Mysteries of Religion, and the Holy ever-blessed Trinity, as is shocking to a Christian Ear. He represents the Enormity of those Days to be such as if the *Gates of Hell* flew open, and *Satan*, with all his infernal Crew, had broke loose, and been suffered to belch out a general Infatuation. Yea, the said Writer does aver, *Certainly, (says he) if MAHOMET were now alive among us, he would be a gallant Fellow in these Times, and be in great Request for his Revelations and New-light. Yea, we are fallen to that Madness and Folly, that I am persuaded, if the Devil came visibly among many, and should preach ever such false Doctrines, as that there were no Devils, no Hell, no Sin at all, but these were only Men's Imaginations, he would be cry'd up, follow'd, admir'd.* * By this Account we may judge, that the Power of Religion (to borrow a Metaphor from the *Chymists*) was a *Caput mortuum*; but that *Enthusiasm* rode triumphant.

I shall here subjoin what Mr. BAXTER mentions occasionally upon this Subject. “The Army, says he, (*i. e.* the Rebel Army) fell into a disputing Vein, and made *too much of their Religion* to talk of this or that Opinion. Sometimes they would vehemently contend for *State-Democracy*, and at other Times for *Church-Democracy*; sometimes, against Forms of Prayer; sometimes, against Infant-Baptism; sometimes, against Set-times of Prayer, and against the tying ourselves to any Duty before the *Spirit* moves us; and, sometimes, about Free-Grace and Free-Will, and all the Points of *Antinomianism* and *Arminianism*.” †

And now, since I mentioned this morose and spiteful voluminous Author, R. BAXTER, I cannot omit a pert Observation of his, and is as followeth. He tells us, that, when *Satan* at any Time did more than ordinarily shake his Belief of the Scripture and the Life to come, his Zeal in every Religious Duty abated with it, and he grew more indifferent in Religion than before. Then, during this Satanic Temptation, *he was more inclined to Conformity in these Points which he thought to be sinful, and was ready to think, Why should he be singular, and offend the Bishops, and make himself contemptible in the World?* But, when Faith reviv'd, he got the Mastery of those Diabolical Illusions. ||

I shall conclude this Chapter with a Remark on Mr. CALAMY's specious Account of the ejected Ministers after the Commencement of the Act of Uniformity at the Restoration. Mr. ANTHONY A WOOD, who wrote the *Sufferings of the Clergy*, he

* Catalogue of the many Errors of the Sectaries, p. 145, 146.

† Calamy's Life of Baxter, p. 90.

|| Ibid. Ch. xvi. p. 673.

he treats in a scurrilous and virulent Manner, and says in one Place, *That his Reflections are as black as the Vapours of the infernal Cell where they were forged.* But, as to the *Ejected*, of what Denomination soever, or Qualifications either; he liberally every where bestows upon them the Character of a *pious, learned, and painful* Servant of CHRIST, one of fervent Zeal for the promoting of Religion, one of eminent Piety, of an healing Spirit, an able Preacher, one of an exemplary Conversation, &c. And then, after a fulsome Character to each, much to the same Purpose, he makes a terrible Outcry that such a worthy, Pains-taking Minister should be ejected, and sometimes denounces a Judgement.——But he does not take the least Notice that most of his *Worthies* were *Intruders* into Benefices at the same Time when the *lawful Incumbents* were deprived, plundered, imprison'd, and starving for want of Necessaries.——But, in those Days, *to rebel was to help the Lord against the Mighty, and to plunder was to do the Work of the Lord faithfully.* They had just the same Right to the Churches which they usurped, as OLIVER had to the Supream Government of the Three Kingdoms. And surely there is no Man, that has a Right and Property, but will endeavour to recover *his own*, and dislodge a Thief and a House-breaker, notwithstanding his wrong Possession for some Time by the Hands of Violence.



CHAP. IV.

Of the National Pbenzy that possessed both Old and New England for a Season, in prosecuting, torturing, and executing so many Men and Women, (more especially the Aged and Decrepid of the latter Sex) for the supposed Crime of Witchcraft.

I MUST here make a somewhat retrograde Motion, and step a little backwards to the Reign of K. JAMES the First. There passed in this Kingdom *Three Acts* of Parliament against *Witches*, the 1st in the 33d Year of K. HENRY VIII. the 2d in the 5th of Q. ELIZABETH, and the 3d and last in the first Year of the Reign of K. JAMES I. which is the only Statute now in Force.

K. JAMES was a weak Prince, 'tis true, yet of good natural Parts, and had a smattering of Learning. But he had the Misfortune to be engaged in dark and difficult Subjects in his younger Years. Before he was 20 he ventured to interpret the *Revelation*. A forward Youth! About the 25th Year of his Age he wrote his *Demonology*, or the Doctrine of Devils and Witchcraft: And his Accession to the Crown of *England* a few Years after made the People very fond to read and admire the King's Book upon so curious a Subject; which, in all Probability, induced the Parliament, in the very first Year of his Reign, to enact a more rigorous Statute against *Witches* than was before, and make it Felony. So that K. JAMES seems to be the first Mover and Director in the Charge of the Statute. And the Translation of the Bible being made soon after hath receiv'd some Phrases that favour the vulgar Notions more than the old Translation, as might be instanced in several Particulars. * K. JAMES himself in his advanced Years grew more sober and moderate about these Notions. But, when Laws and Translations are fixed, 'tis a difficult Thing to change them.

There were executed upon this Statute some Thousands of both Sexes (of old Women especially) in *England* and *Scotland* since the first enacting thereof to the Year 1682, when Three Women were hang'd at *Exeter*; and these were the last in *England* that suffered on account of Witchcraft. I do not find that many were prosecuted and put to Death in the Reign of K. JAMES; but, at the breaking out of the *Great Rebellion* against his Son and Successor, and in all OLIVER's Usurpation, they

went

* Dr. Hutchinson's Historical Essay upon Witchcraft, Ch. xiv. p. 217, &c.

went to work with a Vengeance, and that both in *Old* and *New England*.

The different Notions about Witchcraft have divided the World into two Parties in this and other Nations. One Party, with abundant Reason, suspending their Belief of *all that Power* commonly ascribed unto Witches in doing such extraordinary Feats: The other Side believes all, and looks upon it as an Argument of greater Faith and closer Adherence to the Holy Scripture, and, without the least Allowance of Charity, reckons the opposite Party as so many Atheists, Sadduces, and Infidels; but it admits of no Dispute that there have been several Cheats and Impostures, and detected as such in Persons that pretended to be bewitched; and it is as doubtless also, that the greatest Champions that have blotted Paper, to prove the Reality of Witchcraft, have, in a blind and enthusiastic Zeal, but too often shed abundance of innocent Blood, under pretence of doing the Work of the Lord.

I shall not meddle with the Arguments on either Side, but confine myself to the *Diagnostics*, i. e. the Symptoms, Marks, and Manner of Tryal, whereby, in the last Century, they pretended to discover Sorcery and Witchcraft; which ridiculous Practice (tho' fatal to the poor Sufferers) could have no Cloak to palliate, but a wrong Zeal, and an enthusiastic Noddle.

When any old Woman, &c. was suspected of Witchcraft, " she was placed in the Middle of a Room upon a Stool or
" Table, cross-legg'd, or in some other uneasy Posture, to
" which if she submitted not, she is then bound with Cords.
" There is she watched and kept without Meat or Sleep for the
" Space of 24 Hours; for they say within that Time they
" shall see her *Imps* come and suck. A little Hole is likewise
" made in the Door for the *Imps* to come in at; and, lest they
" should come in some less discernable Shape, they that watch
" are taught to be ever and anon sweeping the Room, and, if
" they see any Spiders or Flies, to kill them, and, if they can-
" not kill them, then they may be sure they are her *Imps*. *

This cruel Treatment and barbarous Way of proceeding must needs be an exceeding great Torture. To sit upon a Board with the Legs ty'd a-cross must be as painful as riding upon the Wooden Horse; and thus to continue 24 Hours without either Sleep or Sustenance made the poor Creatures weary of Life, and, in the Extremity of Pain, to confess any Thing, tho' ever so innocent, in hopes of a present Relief.

Another Method to extort Confession was keeping one awake for several Days and Nights without any Intermission, 'till, Nature

* Dr. Hutebinton's Historical Essay upon Witchcraft, p. 83.

ture being quite spent, the poor harrassed Creature speaks any Thing that his inhuman Tormentors would suggest. Thus dealt the *Barbarians* with the venerable Mr. LOWES, a very aged *Clergyman*, who had been 50 Years *Vicar* of *Brandeston*, in the County of *Suffolk*. He having incurr'd the Displeasure of some of the Enthusiastic Zealots of those Days, they fasten upon him the high Crime of Sorcery. Being apprehended, (being then Four-score Years of Age, and very infirm) they first put him to the then usual Tryal of *Swimming*; and being convict by that, they kept him awake for several Days and Nights without any Respite, and ran him backward and forward about the Room until he was out of Breath; then they rested a little, (when tir'd themselves) and then at him again. And this they did for two or three Days and Nights successively, 'till they made the little Remainder of his Life a Burthen to him, as any one may judge by such execrable Usage. By this Barbarity they extorted a Confession from him, when he was not sensible of what he said or did, Nature being quite spent; and then in Triumph they led him to Execution, and he was hang'd in the Year 1646.

The censorious Mr. BAXTER, as his Manner is, makes very invidious Reflections on this poor Gentleman's Sufferings. For, tho' he did in general spirit on these Prosecutions, yet, in the hard Fate of this *Episcopal* Divine, he seems more than ordinarily to glory. "Among the rest (says he) an old *reading* Parson, named LOWES, was one that was hanged, who confessed that he had two Imps, that one of them was always putting him on doing Mischief, and he being near the Sea, as he saw a Ship under Sail, it moved him to send him to sink the Ship, and he consented, and saw the Ship sink before him." * These are his own Words: And who after reading this but must acknowledge that his Malice had got the Mastery over his Reason? First he shews his Teeth by calling him a *Reading Parson* in distinct Characters; that is, I suppose, because of his reading the *Common-Prayer*, or reading his Sermons, or a Homily, either of which was the Characteristic of a Malignant in those Days of Anarchy.—Then he tells the most Romantic Story that ever fill'd a Legend, that an Imp that he kept asked Leave to sink a Ship, which, by the Parson's Consent, it immediately performed. Now we may well suppose that in this Ship were a good Number of People about their lawful Occasions, and many Families at Land depending upon it for their Livelihood. And can any Man in his Senses believe (but R. BAXTER, and Men of the same gloomy Temper with himself) that God Almighty would suffer so many Souls to perish at the Humour of an

* Baxter's Certainty of the World of Spirits, p. 52.

an Imp, if there is or was such a Creature in *Rerum Natura*! They pretended it was something in the Shape of a Rat, a Mole, a Toad, a Spider, a Fly, or whatever Form the Spirit did assume, which the Witches kept in private to execute their Commands. As to what he says to the old Clergyman's Confession, that is accounted for already; and, when out of the merciless Hands of his Tormentors, he maintained his Innocency to the last Moments of his Life.

Another Way of discovering Witchcraft was by searching every Part of the Body for *Teats*, and some *Special Marks*. Now the first of these may very naturally be accounted for, as being a Species of the *Verruca pensiles*, or Warts which in old Age grow large and pendulous; and the other, to be nothing else but either scorbutic Spots, or a Mole. And 'tis a hard Case that a Man should be judged a Wizard, and suffer an ignominious Death, for having such a Mark upon his Skin.—— But then, to make sure Work of it, if none of these Marks did appear, the *dernier Resort* was that of *Swimming*. The Person to be swam had his or her Thumbs and Toes ty'd close by a Cord; and then a Rope being fastened about the Middle of the supposed Wizard or Witch, one End of the Rope is held by some Man on one Side of the River, and the other End by another Man on the other Side; and if the suspected Person did swim, that was a presumptive Proof of his or her being a Wizard or a Witch; but, if he or she did sink, then the Consequence *only* was drowning. And K. JAMES (amongst his other Impertinences) was so silly as to pretend to give a Reason for this, such as it is, *That, as such Persons have renounced their Baptism by Water, so the Water refuses to receive them*. Whereas any one in his right Senses may easily perceive, that this depended entirely on the Management of the Rope-pullers; for, if the Rope was held tight, then the unhappy Person would be kept afloat, and so reserved to a more cruel Fate, to be burnt or hang'd; but, if the Rope was slackened, then the poor Wretch would sink and be drown'd.

There were in those Days of Iniquity, *viz.* in the Years 1644, 45, &c. Enthusiastic Vagrants that strolled about the Country from one Place to another, called *Witch-finders*, the Principal of which Gang was one MATTHEW HOPKINS, of *Mainingtree*, in *Essex*. Now, if any one had a Grudge against his Neighbour, it was only giving a Reward to the *Witch-finder*, and he would be searched for *Teats*, &c. and, if no one of their Symptoms did shew a sufficient Evidence, then the last Proof was *Swimming*. And it is very remarkable, that, after this infamous Zealot, MAT. HOPKINS, had practised his Art for so many

many Years, to the Destruction of so many innocent People, he at last became suspected of Witchcraft himself, and was put to the same Tryal as he put others to, of tying his Thumbs and Toes, and tossed into a Pool, where he swam too, which was taken for a sufficient Proof; and he was accordingly condemn'd and advanc'd to the Gallows, as he well deserved it. To this the ingenious Mr. BUTLER, Author of *Hudibras*, does allude,

*Hath not this present Parliament
A Ledger to the Devil sent,
Fully impower'd to treat about
Finding revolted Witches out?
And has not he within a Year
Hang'd Three-score of them in one Shire?
Some only for not being drown'd,
And some for sitting above Ground
Whole Nights and Days upon their Breeches,
And feeling Pain, were hang'd for Witches;
And some, for putting knavish Tricks
Upon Green Geese and Turkey Chicks,
Or Pigs, that suddenly deceas'd
Of Griefs unnat'ral, as he guess'd
Who after prov'd himself a Witch,
And made a Rod for his own Breech.*

HUDIB. Part II. Canto III.

The Prosecution in *New-England* was carry'd on with a more vehement Zeal yet, being instigated thereto chiefly by the Writing of old Mr. COTTON MATHER. And it is observable, that C. M. jun. no longer since than the Year 1696, wrote a Book about Witches, and sent it over to *England* to be printed; and Mr. BAXTER recommended it by a Preface. And, the Year after, Mr. B. wrote another of his own on the same Subject; and, to retaliate the Kindness, Mr. MATHER recommended his, and dispersed it over the Province, with this Character, (to use his own Phrase) as a Book *ungainsayable*.

Upon this there were Executions upon Executions; and, if this Spirit of Infatuation, that was worked into a new Ferment by the Leaven of those Books, had raged some Time longer, the whole Province might have been near depopulated. Whole Families of the better Sort fled for their Lives as from the Plague. One of their *Ministers* was hanged, who, upon the Ladder, protested his Innocence in the most solemn Manner. No Body's Life was safe during the too fatal Influence of this Spiritual Phrenzy. It would be abundantly too tedious to enumerate Particulars:

ticulars; but after a Season this Ferment did subside, and they gradually came to a more sober and thinking Temper, and at length a Stop was put to further Prosecutions after a long and general Butchery.*

I do not deny there may be real Witches in the common Acceptation of the Word, *i. e.* such as have a Communication with evil Spirits, and deserve to be capitally punished. But, of the many Hundreds, nay Thousands, that were executed upon the Statute in *Old and New-England and Scotland*, few, very few, are judged, by grave and impartial Men, that have made a sober Enquiry into these Matters, guilty of the Crime laid to their Charge, *i. e.* of a Compact or Covenant with the Devil, unless it be the afore-mention'd Major WEYER, that was executed in *Scotland* in 1670, and a Woman, of *Huntingdonshire*, in *New-England*, whose Story is as followeth.

“ At *St. Ives* in *Huntingdonshire*. (says the Author of the “ *Scourge*) lived a Woman, not many Years ago, whose Name “ I do not well remember, tho’ many in that Place very well “ do. She was one of those who, for Distinction, were called “ *Puritans*, a great Follower of the Presbyterian Doctrine, a “ constant Frequenter of Godly Meetings and Religious Exercises. This Woman came to be so eminent, especially in “ the *Gift of Prayer*, that she was generally admired and look’d “ upon as a Saint of the first Magnitude. The Noise of her “ Fame, and the Boasts of her Party, brought many Ministers “ in the adjacent Countries to hear her pray; which she did in “ that ravishing Manner, that they never parted from her “ without an Excess of Admiration and Astonishment. After “ some Time, for what Reason I am not able to determine, this “ holy Sister went over to *New-England*, as about the same Time “ many others did for Liberty of Conscience. For a while she “ was there in the greatest Esteem and Height of Reputation: “ But the Devil owed her a Shame; and she became at last suspected and accused for a Witch, and, being brought to a “ Tryal, confessed her Guilt, and that her Contract with the “ Devil was, *That, in lieu of her Soul, which she made over to him, he should assist her with the Gift of Extempore Prayer.* “ After which Confession, Sentence past upon her, and she was “ accordingly executed as a most abominable Sorceress.” †

As to the Scripture Notion of a Witch, some very learned and able Critics do judge, that the Hebrew Word, which in our common Bibles is translated a *Witch*, might as well be rendered

F

a

* Vide C. Matber's History of *New-England*, Lib. vi. p. 82. and Dr. Hutsinson's Hist. Essay, Chap. v. p. 95, &c.

† *Scourge*, No. xiii. anno 1717.

a *Ventriloquist*, and is so rendered by some very able Divines in other Languages. Yet I do not deny there may be *Witches* in the common Acceptation of the Word, i. e. such an one that has a Communication with evil Spirits, or has covenanted with the Devil.

To conclude, *Witches* are such (as some interpret the Hebrew Word) as do Mischief unto Men and Beasts by evil Arts, either by the Assistance of some familiar Spirit, or by Enchantments and Magical Spells: Or, 2dly, *Ventriloquists*, that speak out of the Belly, which to the Standers-by seemed as if the Person was possessed and supernatural, tho' generally carry'd on by Art and Contrivance, as Naturalists may well account for: [The *Pythones*, or *Damsel possessed with a Spirit of Divination*, (mention'd *Acts* xvi. 16.) is supposed, by some very able Commentators on the Place, to be a *Ventriloquist*.] Or, 3dly, those that depended on the Influence of any Star or Planet to do Good or Evil by a particular Invocation of that Star or Planet. The Scope of the Law being that all Idolatry should be abolished, and that no Virtue should be ascribed to any Star of doing Good or Hurt to Men, (which Opinion led Men to their Worship) it necessarily follow'd that all *Witches* and *Wizards* should be put to Death, because they were Idolaters, tho' after a peculiar and different Way from that wherein the Vulgar worshipp'd Idols.

—Bishop Patrick on *Exod.* xxii. 18. *Lev.* xix. 31.



C H A P. V.

Of the Quakers. Their Rise. G. FOX and J. NAYLER. The horrid Blasphemies of both. Some of the first Quakers possessed. Their going naked in public Places. The Emissaries of Rome first set up this growing Sect.

TH E closer any *National Church* follows the Rule of Faith contained in Holy Scripture, and the nearer Approaches it makes to the Platform of the Primitive Times in Discipline, Faith, and Practice, so much the more pure and orthodox and Apostolical it is, as a Copy in the Hands of a good Artist bears a nigh Resemblance to the Original. Now, *Quakerism* is the very Reverse of this, as a Glass so contrived as to represent all Objects topsy-turvy. It cancels the *positive* Ordinances of JESUS CHRIST, and lays them aside as superfluous, and daringly censures the first Ages of the Church next after the Apostles to be nothing else but the Days of Darknefs and Ignorance.

There is, indeed, a vast Difference, yea, a direct Opposition and Contrariety, between the Faith and Practice of the Church of Christ in all Ages and that of the upstart Sect of the *Quakers*. The Church of Christ, ever since its first Institution, set apart a peculiar Order of Men, designed for the Sacred Ministry, whether Bishops, Presbyters, or Deacons, by Prayer and solemn Imposition of Hands. The *Quakers* have no Ordination at all of any Kind: Any talkative Brother, that has a Mind to shew his Parts, may hold-forth 'till he is tir'd; yea, any prating Sister, that is inclin'd to be sonorous, may do the same; tho' sometimes at a Public Meeting they are all silent. The Church of Christ in all Ages admitted Profelytes into Church-Membership by Water-Baptism in the Name of the Father, Son, and Holy Ghost, in Obedience to our Saviour's Command. The *Quakers* altogether reject Water-Baptism, and neither baptize the Adult or Infants. The Church of Christ in every Age did partake of Bread and Wine, consecrated in a solemn Manner for that Use, in commemoration of the Passion of Christ, in Obedience to his Command, *Do this in Remembrance of me*. The *Quakers* altogether reject this Holy Institution of our Lord as too gross and carnal, yea, and call it by Names too shocking here to be repeated. The Church of Christ, more especially such Members of it as have any Feeling or lively Sense of Religion, do make *Family-Devotion* a necessary Part of Worship, and

that the Public Service does by no means supersede that in Private. This Duty the Quakers wholly lay aside, and commonly ridicule those that are conscientious in performing it. Nor, indeed, do the Quakers in their public Meetings ever make Confession of Sin, or ask the Forgiveness of it: Such is their vain and high Conceit of their *Sinless Perfection*!

This is a Truth so notorious, infomuch that several well-meaning People, having been seduced by their Artifice to join with them, in not hearing Confession of Sin and asking Forgiveness of it for some Years successively, have at length, by cool Reflection on the Case, *came to themselves* again, recover, and escape out of the Snare. And it is a known Observation, that no *Quaker* was ever known to die with a *Lord have Mercy upon him* in his Mouth. And a *Quaker* is scarce ever known either to ask a *Blessing* upon his Food before he takes it, or return *Thanks* for it, after he has done; but they hastily fall to it like so many Brutes. Several other Particulars might be instanced, which here for Brevity's Sake are omitted.

Now, herein lies the *Quaker's* Enthusiasm, that being but a novel Sect, sprung up no longer since than the Year 1650, they impiously pretend to be wiser than all Antiquity, than all the purest Ages of Christianity, when, if ever, the Gospel Doctrine flourish'd in its Native Purity, without any Dross of Superstition; yet, according to those People, all was Darkness 'till the Rise of G. Fox. *The Principle of the Quakers is all Enthusiasm*, says the learned and pious Mr. LESLY, *there never was any Enthusiasm in the World that exceeded it.*—Now, which is the more eligible, the Doctrine of JESUS CHRIST, his Apostles, and the Apostolical Ages, or the Doctrine of GEORGE Fox, in direct Opposition to the same? Which is the safest Path for a Christian to tread in? If the former Doctrine be true and genuine, (as undoubtedly it is) then, by necessary Consequence, the latter must be false and spurious.

Who can refrain from Indignation (says the above most excellent Writer) to see such a conceited, senseless, most ignorant, and blasphemous Crew, destitute of common Modesty, or Shame, gravely set up themselves above all the glorious Lights of the Church, Confessors, and Martyrs, ever since the Apostles, whom they damn as Apostates, as their execrable Father, G. Fox, said in *his Great Mystery*, p. 89, "That the *Quakers* have a Spirit given them beyond all the Forefathers since the Days of the Apostles." * And THOMAS ELLWOOD complains of G. KEITH, that he has done the *Quakers* wrong, viz, that, in comparing the Books of *Friends* to the Books of them

* Satan disrobed, p. 206, Fol. Ed. Lond. 1721.

them called the *Greek* and *Latin* Fathers, he has not done as a *Friend* and a *Brother*, but as an *Enemy*, in supposing *Friends'* Books to have been written by no better Guidance, or clearer Sight, than their's who lived and wrote in those *dark Times*.

Now, that the Quakers had no Being or Existence in any Part of the Christian World beyond the said *Æra* of 1650 is acknowledged by their own most noted Writers. JOSEPH WYETH, in his Answer to the *Snake*, makes this Confession, *At the first of the War, which was 1642, (as he expresses it) there was no such Thing as a Quaker spoke of or heard of.* * This JOSEPH, 'tis true, was but a Journeyman Linen-Draper, yet all the Quakers' Strength was exerted in what they put forth under his Name. And it is a stated Rule among them to let no Book of their's be printed 'till it has undergone the Censure, and obtain'd the Approbation, of their second Day's Meeting, which consists only of their Preachers, or Holders-forth. To the same Effect writes ED. BURROUGHS in his Preface to *G. Fox his Great Mystery*, printed in 1659.

Having thus fixed the Origin of Quakerism, which was at a Time (the Church being pulled down) when the vilest and most monstrous and numerous Spawn of multifarious Sects, that ever the bottomless Pit belched out, broke loose among us, as a just Punishment of Schism and Rebellion, I shall now give a more particular Character of the two first Champions that were the Master-builders of this *Babel*; and they were GEORGE FOX and JAMES NAYLOR.

This G. Fox was a poor Mechanic, of so dull and heavy Parts, yet fierce and fullen, that he was scarce Master of Common Sense, and so destitute of Erudition, that he could scarce write, tho' his Name is set to Abundance of *Quaker-Books*. He was at first a Herding-Boy to look after Cattle, and then he got acquainted with one JOHN HINKS, another Shepherd, who, in the Beginning of the Rebellion, had imbibed the mad Principles of a Sect called *Ranters*, and made G. Fox, as they herded together, a Proselyte to his wild Opinions.

These *Ranters* allowed themselves in all manner of Excesses which their carnal Appetites prompted them to, and impiously pretended they committed all their wicked Actions for the Honour of God, whose Grace, as they maintained, was more illustrated in pardoning the Sins of the Elect, for which he would damn other Men; that the greater their Sins were, the greater was God's Glory in pardoning them; that God did not take Notice of the outward Actions of his chosen Servants, he only looked upon the Heart; finally, that to the Pure all is pure. As blas-

* Switch, Sect. xvi. p. 337.

blasphemous and as impious as this Doctrine is, yet it was in effect espoused and vindicated by Men of great Names, that from *Presbyterians* had warped into *Antinomianism*, such as VINCENT, CRISP, JACOMB, &c. For they held and taught, "That CHRIST in our Stead had so fulfilled the whole Law as to merit Heaven for the most profligate and wicked Sinner, continuing as such; that Moral Virtues are Signs of a carnal Mind estranged from the true Design of Christianity, and that Religion consisted chiefly in loving of CHRIST, but not in keeping his Commandments."* They then invented a Sort of amorous Divinity, exhorting their Auditors above all Things to be in Love with CHRIST, to roll upon him, to *clasp* their Arms about his Neck, to run unto his *Embraces*, to *kiss* him, and a great deal more of such luscious Talk.

But to return from this Digression to G. FOX, who, as he herded together with J. HINKS, whilst a Stripling, was first infected with the loose and impure Tenets of the *Ranters*. He was afterwards put an Apprentice to a *Shoemaker*, but rose no higher than a *Journeyman*. Then it was, being weary of his Trade to get a Livelihood in an honest Way, that he improv'd on the Principles of the *Ranters*, by super-adding several of his own peculiar *Nostrums*, so as to be the distinguishing Characteristic of the *Sett* he was setting up. Yet he wanted Wit to invent a Name for his Party, 'till the Name of *Quakers* was bestowed upon them by others from their monstrous *Quaking* and Distortions whilst under the Agency and Possession of an evil Spirit. — But more of this in the Sequel.

He pretended to Inspiration, and being prodigiously ignorant, or enthusiastic, took every fanciful Thought, or roving Imagination, that came uppermost, to be the Voice of the Lord, or a Divine Revelation. Thus, p. 24 of his Journal he saith, *When the Lord sent me forth into the World, he forbade me to put off my Hat to any, and I was required to Thee and Thou all Men and Women.* — But he did not rest here; tho' he pretended Inspiration even unto this and several other trifling little Things of the like Importance, the abandoned Wretch even assumed an Equality with God. For, in a Book printed in 1653, entitled, *A Brief Relation of the Irreligion of the Quakers*, there is an Account, how that G. FOX did avow himself, over and over, to be equal with God. And, being asked by DR. MARSHAL, in the Presence of several Justices of the Peace in the County of Lancaster, at a Private Session in the Town of Lancaster, Whether or no he was equal with God, as he had before that Time been heard to affirm, his Answer was, *I am equal with God.*

This

* Dr. Nicholls's Introduction to his Defence of the Ch. of Eng. p. 87.

This Blasphemy has been attested upon Oath by the aforesaid Dr. MARSHAL, and Mr. ALTAM, Schoolmaster, of *Lancaster*, before the Justices of the Session held at *Apleby* the 8th Day of *January*, 1652, and before Judge PULESTON at the Affizes held at *Lancaster* the 18th Day of *March*, 1652. *

As a Specimen of G. Fox's Ability in Writing, I shall here subjoin a Part of his last Will and Testament, according to the Original Draught. Without prefacing in *the Name of God*, as is usual with *Christians* in this last Act of Life, or of recommending his Soul to God, he thus begins,

**I do give to THOMAS LOWER my Bedel, the ar
at JHON NELSON, and bydal and Spozes, my
book of eight langes, and my fisekal othings,
and my tow Diales, the one is an Eknocsha
dial.**

And so he goes on in disposing of his Trinkets, yea and even his *Glyster-Pipe*, † and sets the two first Letters of his Name, G. F. after each Paragraph. It bears Date the 8th Month, 1688.

Mr. LESLY, who saw the Original, says that his Hand-writing is as bad as the Spelling, both equal to his Sense and Learning. Judge then (says that worthy Writer) what *liking* there must be to print any Thing that he wrote. And yet he had the unparallell'd Impudence to put his Name to a Book of 32 Languages, called his *Battle-Door*, and sets his Name not only to the Title-Page, but under every Page, as in the Will under the several Paragraphs. And yet he understood not one Word of any of these Languages, but the *English*, and that but very coarsely, as another ordinary Mechanic; tho' his deluded Followers were made to believe, that he understood all these Languages by immediate Inspiration, such as was given to the Apostles at *Pentecost*.

COTTON MATHER remarks, " That the Quakers' Stories
" about their Miracles are little to be credited, particularly that
" of G. Fox's having the Gift of Tongues, because that proud
" Fool, (as he calls him) who could scarce write, hath set his
" Name to a Book of above 30 Languages, called the *Battle-Door*,
" when it was afterwards found that certain *Jews* were
" hired to do that Work, and had Four-score Pounds for their
" Pains, and a Dozen Bottles of Wine over and above." †

The

* *Lesly's Works*, Vol. II. p. 25.

† *Ibid.* Vol. II. p. 616, &c.

‡ *Hist. of N. England*, Book vii. p. 24. Fol.

The Associate of G. Fox in this Work of Iniquity was the infamous JAMES NAYLOR; for I find them mentioned together in the Petition of several Gentlemen, Ministers, &c. of the County of *Lancaster* to the then Council of State, *Anno* 1653, praying that some speedy Course be taken for suppressing those Evils, and is as followeth, *That GEORGE FOX and JAMES NAYLOR are Persons disaffected to Religion and the wholesome Laws of this Nation; and that, since their coming into this Country, they have breached Opinions tending to the Destruction of the Relation of Subjects to their Magistrates, Wives to their Husbands, Children to their Parents, Servants to their Masters, Congregations to their Ministers, and of a People to their God, and have drawn much People after them, many whereof, (Men, Women, and little Children) at their Meetings, are strangely wrought upon in their Bodies, and brought to fall, foam at the Mouth, roar and swell in their Bellies; and that some of them affirm themselves to be equal with God, besides many dangerous Opinions and damnable Heresies.* * May it therefore please your Honours, &c.

This Pupil of Fox even went beyond his Master, if possible, in Enthusiastic Rants and Blasphemies. For he set up to be the CHRIST, the True Messiah, and rode triumphantly, and was *Hosanna'd* into the City of *Bristol* on *October* the 24th, 1656, the *Quakers* leading his Horse, strewing Branches and their Cloaths in the Way, and singing, *Hosanna, Holy, Holy, Holy, Lord God of Israel!* — Dr. MORE, who lived in that Time, writes, that his Horse was led in Triumph by two Women trudging in Dirt as he entered *Bristol*, and singing *Hosanna!* † As he entered the City, he stripp'd himself stark-naked, being escorted all along by his mad fanatic Crew with loud Acclamations of Rant and Blasphemy. For this tumultuous Proceeding being apprehended and examined by the Magistrates, these miserably deluded Quakers, being blinded no doubt by SATAN, owned, *That he, JAMES NAYLOR, was the CHRIST; that his Name was changed from JAMES to JESUS; that he was the only begotten Son of God, the only Saviour; and that they knew no other Saviour but him.* And J. NAYLOR, upon his Examination, would not disown any Thing of this, but justify'd and own'd it in Terms equivalent. — As a Punishment for his execrable Blasphemy, he was pillory'd, and had his Tongue bored thro', his sorrowful Disciples looking on with rueful Eyes and a heavy Heart.

Lo, here are the two main Pillars of *Quakerism*, G. Fox, and J. NAYLOR, [bating the kind Assistance that the *Romish* Priests

* *Leffy's Works*, Vol. II. p. 25.

† *Grand Mystery*, p. 112. Ed. *Lond.* 1660.

Priests in *Disguise* have contributed, of which more anon]. These are the two *Corner-Stones* upon which the *Quaker-Church* is built, if it may be called a *Church*. But hold, yes it may; there is a Scripture Proof for it in a parallel Case: For the Rabble of *Ephesus*, the mad Crew who made such an Outcry against the Apostle, are termed *Ἐκκλησία*, *Ecclesia*, or *Church*, *Acts* xix, 32. tho' the Word is rendered an *Assembly* in our Translation.

I have mentioned before that the Quakers have stripp'd Christianity of all the positive Ordinances of JESUS CHRIST, and reduced it to a mere Skeleton; and, instead thereof, they set up what they call the *Light within*. "That the *Light within* ought to be a Rule for every one to walk by, I assert," saith the above-mentioned JOSEPH WYETH.* And, to name no more, a greater Man than he, viz. WILL. PEN, does roundly affirm, "That their *Light within* does surely guide them both in reference to Religion and civil Affairs."† Now, by virtue of this *Light within*, which they call CHRIST, they at first broached the most horrid Blasphemies, *that they are one Soul with God, and equal to him*. But what they now generally seem to mean by this *Light* (for they are divided in their Sentiments) is any *extatic Motion*, or sudden *Impression* upon their Spirits, which they believe to be a divine and supernatural Impulse, tho' perhaps (as it often was the *Quakers'* Case, who father'd the Deliriums of their crude and wild Conceptions on the blessed Spirit of God) it may be either the Effect of Melancholy or Enthusiasm, yea, or sometimes the Suggestion of an evil Spirit.

In consequence of this *inward Light*, they have the Effrontery to affix God's Seal, *Thus saith the Lord*, to whatever their Rage, or Malice, or Folly, shall suggest; which is rank Blasphemy. When WILL. PEN had excommunicated G. KEITH, for being a little too orthodox in the Quakers' Creed, G. WHITEHEAD, a leading Man amongst them, a Month after, denounced against him the following Curse, "Thus saith the Lord, because thou hast poured forth great Contempt and Reproach upon my Servants and People, I will assuredly pour out and bring great Contempt and Confusion upon thee." This is signed GEORGE WHITEHEAD, dated the 17th of the 4th Month, 1695. And yet no manner of Harm hath happened to G. KEITH, notwithstanding this terrible *Anathema*.

There are very strong Reasons to believe, and several Facts are recorded, that the first Quakers were actually possess'd. One JOHN GILPIN, of Kendal, in *Westmoreland*, has publish'd a strange and wonderful Account of his own Possession by the Devil,

G

vil,

* Switch for the Sn. p. 379.

† Preface to Fox's Journ. p. 36.

vil, while he was a *Quaker*, in a Book which he entitled, *The Quakers Shaken, &c.* printed in 1653, and attested by the then Mayor of *Kendal*, the Minister of *Kendal*, and several other Persons, whose Names are thereunto annexed. The Story is prodigious, and such astonishing Quaking and Distortion of his Limbs as could not be countefetted, which the Devil told him was the Effects of his Inspiration by the Spirit of God.—And one JOHN TOLDEROY has printed a very punctual Narrative of his Conversion to *Quakerism*, and of the most astonishing Possession of the Devil, even to the Apparitions of evil Spirits dancing about him, and encouraging him in the Principles of *Quakerism*, chiefly to adhere strongly to his own *Light within*, which he was to make a superior Guide to Scripture; and, these unclean Spirits having the Power to make Impressions on his Imaginations, he became entirely subject to their Will, and was carry'd into strange Excesses even to attempt Miracles, but to no Purpose, for there the Devil left him in the Lurch. *

Tho' at some Meetings they would be *silent* altogether, yet, at others, there would be such loud and hideous Yellings and unnatural Screaming, as to affright Dogs, Horses, &c. at a Distance. These monstrous Quakings, Distortions, and violent Motions, continu'd amongst them from their first Origin in the Year 1650 'till the Restoration Anno 1660, but have since, for the most Part, ceased.

This was fine Sport to the Emissaries of *Rome* to see their Plot succeed so well, yea beyond Expectation: For, that *Quakerism* is an accursed Weed of their planting is evident from several Circumstances. Sir J. WARE (who was exceeding curious in Affairs of this Nature) does aver, "That he was credibly informed, that a *St. Omer's Jesuit* declared that they "were 20 Years hammering out the *Seed* of the *Quakers*. † To raise up a new Sect the most likely to introduce *Papery* required a great many Politic Heads and several Consultations, where one Time such a Scheme, at another Time a different one was proposed, something mended, something altered, something added, 'till at last they brought it to the Shape it made its first Appearance in in the World. And now let any one suppose, that, if all *England* had been infected with the Leaven of *Quakerism*, (as in that Time of *Confusion* there was a Possibility) then all *England* would have fallen of course an easy Prey to *France* or *Spain*, or any *Popish* Power that would invade it, without striking a single Stroke; for it is against the *Quakers'* Principles to fight, and they are under no Tye of an Oath of Allegiance to any Prince or Potentate. As

* The Foot out of the Snare, Ed. 1656. p. 30, &c.

† Foxes and Firebr. p. 7.

As to G. Fox, he was abundantly too stupid to lay such a Plan (curfed as it is) without some borrow'd Help from more refined Politicians; tho', as one of an *Entbustastic Cast* of Mind, he was made a Tool of, he himself being entirely ignorant of the Grand Design of *Rome*. W. PEN, the Great Champion of the Cause, was known, by the most sagacious of the *Quakers* themselves, to be a *Papist*, tho', for private Reasons, they did not care to expose him. And ROBERT BARCLAY, who wrote the *Apology*, was brought up a *Papist* at the *Scotch* Convent at *Paris*. 'Tis to no Manner of Purpose to alledge, that, in this *Apology* for the *Quakers*, he does sometimes cast Reflections on the *Church of Rome*: This was in order to make the Mask fit the more close, when he had a double End in View, viz. to gain Profelytes to Quakerism, and consequently to carry on the Interest of *Rome* under that Disguise; for the *Jesuits* have laid this down as a Maxim, *That Divisions and Separations are the most effectual Way to introduce Popery and ruin the Protestant Religion*.

Thus did THOMAS HETH, in the Reign of Queen ELIZABETH, exclaim against the Church of *Rome*; "he labour'd (as he said) "to refine the Protestants, and to take off all Smacks "of Ceremonies that in the least did tend to the *Romish* Faith." Yet this very Man was detected to be a *Jesuit* by a Letter that casually dropp'd from him in the Pulpit, directed to him by a feigned Name from the *Provincial* of the *Jesuits*. The Letter concludes thus, *There is no other Way to prevent People from turning Heretics, and for recalling of others back again to the Mother Church, than by Diversities of Opinions.* * And it is very remarkable, that, when Pope PIUS (the Fifth of that Name) had caused to be imprisoned FAITHFUL COMMUN, a Fryar of the Order of St. *Dominick*, in that he was informed the said COMMUN had spoken very abusively of him and his Religion in *England*, the Prisoner humbly desired an Audience of the Pope, which being granted, his Holiness, at the first Sight of him, fell into a Passion and said, *Sirrah, I have heard how you have set forth me and my Predecessors among your Heretics of England, by reviling my Person, and railing at my Church.* To whom COMMUN reply'd, *I confess my Lips have uttered that which my Heart never thought; but your Holiness little thinks I have done you a most considerable Service, notwithstanding I have spoken so much against you.* To which the Pope returned, *How, in the Name of all the Saints, hast thou done so?* Sir, said COMMUN, *I have preached against set Forms of Prayer, and I called the English Common Prayer English Mass, and have persuaded severally to pray*

G 2

spi-

*spiritually and extempore; and this hath so much taken with the People, that the Church of England is become as odious to that Sort of People as Mass is to the Church of England; and this will be a Stumbling-Block to that Church whilst it is a Church. Upon which the Pope commended him, and gave him a Reward of 2000 Ducats for his good Success. **

To return from this Digression, if it may be called one. There is sufficient Evidence upon Record, and attested upon Oath, that *Quakerism* was first broached in the populous City of *Bristol* in the Year 1654.

The Information of GEORGE COWLISHAW, of the City of Bristol, Ironmenger, taken the 22d Day of January, 1654, who informeth on his Oath,

THAT, in the Month of *September* last, this Informant had some Discourse in *Bristol* with one *COPPINGER*, an *Irishman*, formerly a Schoolfellow of his, that came purposely thither for his Passage into *Ireland*, who told this Informant that he had lived in *Rome* and *Italy* eight or nine Years, and had taken upon him the Order of a Fryar of the *Franciscan* Company; and he told this Informant that he had been at *London* lately for some Months, and, whilst he was there, he had been at all the Churches and Meetings, Public and Private, that he could hear of, and that none came so near him as the *Quakers*; and, being at a Meeting of the *Quakers*, he there met with two of his Acquaintance at *Rome* (the which two Persons were of the same *Franciscan* Order with himself) that were now become chief Speakers among the *Quakers*, and he himself had spoke among the *Quakers* in *London* about 30 Times, and was well approved of amongst them. And this Informant further saith, That the said Mr. *COPPINGER* ask'd him what Kinds of Opinions in Religion there were in *Bristol*? And this Informant told that there were several Opinions and Judgments, and not naming any Opinions of the *Quakers*, the said Mr. *COPPINGER* asked him whether there had been any *Quakers* in *Bristol*; and the Informant answer'd him, No. Whereupon the said Mr. *COPPINGER* told him, the said Informant, two or three Times, that, if he did love his Religion and his Soul, he should not hear them. Whereupon this Informant told him, that he thought none of them would come to *Bristol*; who expressly reply'd, that, if this Informant would give him Five Pounds, he would make it Five Hundred Pounds, if some *Quakers* did not come to *Bristol* within

‘ within three Weeks, or a Month then following : And, on the Morrow following, the said COPPINGER departed this City for *Ireland*, his native Place ; and, about 18 Days after, there came to this City two Persons that bear the Name of ‘ *Quakers*.’ — Most likely his two Fellow *Franciscan* Fryars above-mentioned.

Thus it is evident to a Demonstration that the *Romish* Priests lent an assisting Hand in forming the Sect of *Quakers* at their first Appearance in the World. How numerous soever this upstart Sect may be at present in *Bristol*, yet it is not a compleat Century since their first Spawning there by two *Papish* Impostors. — I shall conclude with what the late excellent Bishop of *Worcester*, Dr. STILLINGFLEET, has collected out of ORLANDINUS in his Life of IGNATIUS LOYOLA, the Founder of the *Jesuits*, which Order was confirmed by the Pope’s Bull, *A. D.* 1540. It had been his Custom, says ORLANDINUS, not to give Men any Titles of Respect, but to call them only by their common Names ; and he question’d a little with himself whether he ought to break that Custom, being once convened before a Spanish Commander, and resolves it in the Negative, because to do it proceeded from too great Fear of Men, therefore, being brought before him, gives him no Testimony of Respect either in his Words or Actions, and particularly he would not put off his Hat. From this and several other Resemblances the excellent Prelate makes this Inference, ‘ If any one may guess the Father by the Child’s Likeness, IGNATIUS LOYOLA, the Founder of the *Jesuits*, was at least the Grandfather of the *Quakers*.’ *

APPENDIX.

As a further Testimony that *Quakerism* had its first Rise from the Contrivance of Papists, I shall here add, that Sir JAMES WARE (who was very inquisitive in Matters of that Nature) does relate on another Subject, ‘ That, when JAMES NAYLOR made his triumphant Entry into *Bristol*, (as was above-mentioned) one ANTHONY NUGENT, a *Papish* Priest, pretended to be one of his Disciples, and went before thro’ the Streets, crying out *Hosanna* !’ — Hunting of the *Rom. Fox*, p. 229.

I forgot to mention (which is very material to the Purpose) that as several *Quakers* at their first Appearance were possessed, so we may justly infer, that one Effect of that Possession was their going stark-naked, (sometimes by Pairs of both Sexes) and that
in

* Idolatry of the Ch. of Rome, Ch. iv. p. 272, 282. Ed. Lond. 1672.

in the most public Places. SOLOMON ECCLES, one of the chief Quaker-Teachers, went quite naked into the Church of *Aldermanbury* in the Time of Divine Service. He was bedaubed all over with Filth and Excrements, which he did as an Emblem of the Nakedness and Filth of the Minister in preaching out of the Bible, and said 'that he might as well come there with a T——d ' in his Hand as the Minister with his Bible.'——And GEORGE WHITEHEAD, another of their Teachers, does vindicate S. ECCLES for his so doing, 'as a Sign (says G. WH.) of the Nakedness of such Professors and Priests as he, S. ECCLES, witnessed against.'——G. WHITEHEAD's *Light and Life of CHRIST within*, p. 38. Ed. 1668.

The Wife of EDMUND ADLINGTON, of *Kendal*, went naked thro' the Streets the 21st of *November* 1653; as did MARY COLLINSON, another Quaker-Woman, of the said Town, who rebuked those that cover'd her Nakedness, telling them, 'that they hindered the Work of the Lord.' [*Vid. LES. Vol. II. Fol. p. 263.*] And it was no unusual Sight to see several Couples of them, Male and Female, walk the Streets stark-naked, and enter into a Church and disturb the Congregation.——Mr. COTTON MATHER, a Native of *New-England*, does also affirm, upon his certain Knowledge, that they frequently acted the same *Satanical Pranks* there as their Friends did in *Old England*. I shall transcribe a Part of what he says in his own Words, 'I ' would intreat the World that they would not be too ready to ' receive all Stories told by the *Quakers* about their *New-England* ' Persecution upon two Women of their Sect, who came stark-naked as ever they were born into our public Assemblies, and ' they were (*Baggages* that they were!) adjudged unto the ' Whipping-Post for that Piece of Devilism.'——*Hist. of New-England*, B. vii. p. 24. Ed. 1702 Lond. Fol. where several Instances of Diabolical Possessions are related at large, and some very surprizing.



C H A P. VI.

Of the Cameronians in Scotland, and the Fifth Monarchy Men in England.

ALtho' the *Cameronians* be rigid *Covenanters*, and strictly adhere to the Institutions of CALVIN, even to Superstition, yet, because of some peculiar extravagant Notions, they are not altogether owned by the established *Kirk* of Scotland. *A Fierceness of Temper, a Copiousness of long Sermons, and much longer Prayers, and a Grace before and after Meat of a full Hour's Continuance, came to be the chief Distinction of the Party.* * They were so named from one RICHARD CAMERON, a noted Field-Preacher, and a valiant Champion of the *Kirk Militant*, who was slain at *Aires-Moss* Anno 1681, with his Sword in his Hand as he fell, fighting courageously for the Doctrine of Resistance and the Covenant.

This was a Time when the *Duke of York* was at Scotland, who behaved in so obliging a Manner, (as saith Bishop BURNET) that he was universally esteemed. But, notwithstanding, a strange Spirit of Infatuation (says BURNET) seiz'd those turbulent People, viz. the Field Conventiclers, who were once called *Cargillites*, from one CARGIL, once a Minister of *Glasgow*, but affecting Popularity, he commenced an itinerant or circumferaneous Holder-forth, and instill'd very dangerous Opinions into the Minds of the Populace; which afterwards proved of fatal Consequence both to himself and turbulent Followers.

Besides several Enthusiastic Flights in Matters of Religion, their settled Opinion was, that the King had forfeited his Right to the Crown by breaking the Covenant, (which was forc'd upon him at his first Coronation in Scotland) and therefore, in a formal Declaration, they renounced all Allegiance to him, and affixed the same to the Cross of *Dumfries*. As many as were found in Arms were either taken Prisoners, or cut off by the King's Forces. Here CAMERON fell, as was mentioned before, Sword-in-hand. HACKSTONE, one of the Assassins of Archbishop SHARP, was taken Prisoner, and suffer'd with amazing Obstinacy. When he was brought before the Council, he would not own the Authority; so he was summarily condemn'd to have his Hands cut off before he was hang'd. He seem'd all the while to be in an *enthusiastic Rapture*; for, when his Hands were chopp'd off, he asked, like one unconcerned, if

* Burn. Hist. of his own Times abridg. p. 15.

if his Feet were to be cut off too.—The above-mentioned CARGIL was also taken Prisoner, with many others of that mad Sect, (as Bishop BURNET expressly calls them) who all suffered with so particular an Obstipacy that, tho' the Duke, out of his Clemency, sent them a Pardon on the Scaffold if they would only say, *God bless the King*, yet they refused the Offer with Contempt. * One of them, a Woman, said very calmly, *she was sure God would never bless him*, and therefore she would not take *God's Name in vain*. Another said more sullen, *That she would not worship that Idol, nor acknowledge any other King, but K. Jesus*. About 15 or 16 died under this Delusion, and then the Duke ordered a Stop to be put to their Prosecution; and the rest to be sent to the House of Correction, and put to hard Labour, as the only Way to settle their distracted Brains.

They rebell'd against the Government long before this a few Years after the Restoration, and on the same Motive *set up the Covenant*, and *abolish'd Episcopacy*. Their furious Ministers went along with their Army infusing Courage into them, and praying for Success: But, notwithstanding they were defeated by the King's Troops under General DALZIEL, and had then also an Offer of their Lives, if they would renounce the Covenant, they were firm and inflexible, and chose rather to die than renounce their *Idol*.

The Reverse of all this seasonable Clemency was the constant Usage of this enthusiastick Clan to as many of the King's Party as were so unhappy as to fall into their merciless Hands.—When the brave Marquess of Montrose fought in the Cause of Loyalty and Religion, and miscarry'd in his Undertaking, his poor dispersed Army was, by the Country People, and at the *Instigation of their Teachers*, (as Bishop BURNET expressly affirmeth) who called upon them *not to spare, nor do the Work of the Lord deceitfully*, cruelly knocked on the Head, and unmercifully butchered every where in cold Blood.—As to the gallant *Montrose*, after he had been lurking for some Time in Woods and Caverns, he was at last betray'd by one M'LIAN, of *Assin*, brought to *Edinburgh*, carry'd thro' the Streets with all the Infamy that brutal Men could contrive, and, in a few Days, executed on a very high Gibbet, and his Head and Quarters set up in divers public Places of the Kingdom.—His Behaviour under all this barbarous Usage, which he look'd upon with a noble Scorn, was great and firm to the last. The Cruelty of his Enemies raised Horror in sober People; and the Triumphs that the *Preachers* made upon this Occasion rendered them odious, as they well deserved to be, being a Knot of bloody-minded

mindèd Villains and public Incendiaries. Thus fell this *illustrious Hero* by the Hands of Brutes and Barbarians ; and that which does still aggravate the Heinousness of this execrable Murder is, not only that the *Marquess* acted by the King's Special Warrant, but that the *Scots* had two Commissioners, viz. the Earls of *Cassiles* and *Lothian* at that very Time at the *Hague*, treating with the King about his Restoration. It was he that wrote the following *Stanza* with the Point of his Sword upon the Sand, in memory of his martyr'd Sovereign ; which I do not mention for any peculiar Excellency, but, being an *extempore* Performance, it argues a lively Genius, equally devoted, as Sir PHILIP SIDNEY, *tam Marti, tam Mercurio*.

*Great, Good, and Just, could I but rate
My Grief, and thy too rigid Fate,
Pd weep the World to such a Strain
That it should deluge once again !
But, since thy loud-tongu'd Blood demands Supplies
More from BRIAREUS' Hands than ARGUS' Eyes,
I'll sing thy Obsequies with Trumpet-Sounds,
And write thy Epitaph with Blood and Wounds !*

I shall not trace the *Cameronians* in their several Insurrections against the Government, to which their *sedition Teachers* always spirited them on, when there was the least Probability of Success ; for their Principle was, that *Dominion is founded on Grace*. I shall only take Notice further of that almost unparalleled Act of Barbarity in murdering Dr. SHARP, Archbishop of St. Andrew's, who was the *Second* of that Sacred Character, since the Reformation, that fell a Sacrifice to Presbyterian Rage.

This unhappy Man (unhappy, indeed, in his tragical End by the bloody Hands of Cannibals) was a Native of *Scotland*, brought up a Presbyterian, and maintained by them, as such, a considerable Time in *England* ; but, after mature Deliberation, having quitted that Party, and conforming, he was, ever since, the Butt and Object of their Malice and Fury, more especially since he was advanced to the Episcopal Dignity.—As he was going into his Coach in *July* 1668, one of the enthusiastic *Banditti*, named MITCHEL, (noted for a fierce and savage Temper) came up and discharged a Pistol at him, but missing him, it shatter'd the Bishop of *Orkney's* Arm, that stood just by, but whether he dy'd of the Wound I am not informed. The Assassin escaped ; but the Archbishop view'd him so narrowly, that, six Years after, he knew him, and had him apprehended. His Tryal was very solemn ; and LOCKART, who was his Council,

H

made

made a long Harangue in his Defence; but his Plea was overruled, "That such Procedure upon the Matter would be exposing the Archbishop's Person to any Man that would attempt to murder him, if Favour should be shewn to an Assassin:" And so he was condemn'd to be hang'd. — BURNET makes a terrible Outcry against this Proceeding, and alledges, "That probably it was one Reason, both in the just Judgement of God, and the enflamed Fury of Men, that brought SHARP, two Years after, to such a dismal End."

However that be, 'tis most certain that the Execution of this Assassin had so irritated the Spirits of those mad Zealots of his Faction, that they banded together, and vowed to revenge his Death the first Opportunity that offer'd. They were bloody-minded enough left to themselves; but much more so when their furious bigotted Teachers spirited them on as doing the Lord's Work effectually in destroying an *Apostate* to his former Principles, and an *Arch-Enemy* of *Christ* and the *Covenant*. As they had continual Spies to give them Intelligence, so at last, as he was returning from an Assembly of State without his Servants, (his Daughter being the only Person with him in the Coach) a Party of these Hell-Hounds attack'd him, and, because they found him unattended, they, in their mad, enthusiastic Notions, concluded assuredly that God had now delivered their greatest Enemy into their Hands: Whereupon seven of them rode up to the Coach, and one firing a Pistol at him, which burnt his Gown, but did him no Harm, they fancy'd, that, as he escaped MITCHEL's Fire, he had some Charm, or Magical Spell, to secure him against Shot; so they dismounted, dragg'd him out of the Coach, (his Daughter being forc'd in the Anguish of her Soul to be a sorrowful Looker on, sorrowful indeed!) and, by many repeated Stabs with their Sabres in every Part of his Body, murdered him most barbarously.

They wreck their execrable Malice yet further. After they had so mangled his Body, that it was a Horror to Human Nature to look at it, (but it was a Feast to the Eyes of these Cannibals, as a stinking Carcass is to the Vultures) they cut off his Head, cleft his Scull in two Parts, and, having with the Point of their Skeins scooped out the Brain, as so many incarnate Devils commission'd by Hell, made use of them, instead of Cups, to quaff and carouse in their Triumph, and, with loud Huzzas, at parting, they drank to the Damnation of *Baal's* High-Priest, the *Caiphas* of *St. Andrew's*. — *Cursed be their Anger, for it was fierce, and their Wrath, for it was cruel.* Gen. xlix. 7.

The vile and base Miscreants, about a Week after, held an exceeding

ceeding great Field-Conventicle within 10 Miles of *Glasgow*, as it were a public Thanksgiving for the Success they had in the Murder of the Archbishop. This was prorogued Day after Day with Riot and Tumult, 'till at length, the Government being justly incensed at such Outrages, a Body of the Guards was sent to suppress them; but they were repulsed with the Loss of about 30 of their Number. Flushed with this Success, they increased to the Number of 8000 strong, and grew formidable. Whereupon the Duke of *Monmouth* was immediately dispatched with a Special Commission to gather all the Forces both in the North of *England* and *Scotland*, to fall upon them without Loss of Time, and not to treat with them upon any Terms, as being stubborn and contumacious Rebels, that no gentle Method could reclaim. Upon this, when they found themselves much inferior to the King's Forces, a *Pannic* seized them, and they threw down their Arms and fled. The Duke carry'd himself towards them with all the Lenity imaginable, saying, *He could not kill Men in cold Blood, that was the Work of a Butcher, not of a General.*

As to these seditious *Field-Conventicles*, in order to have a just and adequate *Idea* of them, let one but recollect the vast Crowds that attended *WHITFIELD* on *Kennington-Common*, and elsewhere; only with this Difference, only *one* mounted the Stage for that Time, and after having held forth for two or three Hours, and collected the Pence for charitable Uses, (that was always the Pretence) the Crowd would be dismissed with a Blessing, if the Collection would be somewhat tolerable; but, in the *Cameronian* Field-preaching, four, five, or six, (more or less, as they were provided) *mounted alternately*, as soon as one had done, a Fresh-Man would begin, and so continue alternately from Sun-rise to Sun-set. He, that could hold out longest, and made the loudest Vociferation, was the most extolled as the best-gifted Preacher. And this would continue for several Days successively without Intermision.——A vast many resorted thither out of Curiosity, and some for Pleasure and Diversion; for around such a large Circuit there would be several little Toy-shops, and little portable Booths, some for Cakes and Ale, some with Drams and *Geneva*; so that every one had his End.

The same Relation that the *Methodists* claim (notwithstanding all their Irregularities) to the established Church of *England*, the same do the *Cameronians* claim to the *Kirk* of *Scotland*. As the former do call themselves Members of the Church, but utterly despise all Canons and Constitutions and Ecclesiastical Polity; so do the latter as effectually the Acts of Synods and Classes. As the *Methodists* pretend they are the only Favourites of Heaven,

boast of special Revelations and Directions from God, &c. so the *Cameronians* likewise boast of Visions, extraordinary Revelations, and special Providences: All Nature must be subservient to the whimsical Dispensations of the one and the other. In a word, the *Cameronians* are the Enthusiasts of the *Kirk*, as the *Methodists* are of the *Church*.

Mr. KERR, of *Kersland*, would fain obtrude upon the World, that the *Cameronians* in general were a pious and devout Sort of People, and that some of their Teachers were gifted with a Prophetic Spirit. He mentions particularly one Mr. PEDIN, who, as he lay upon his Death-Bed in the Year 1686, told his Friends that in a few Days he should die. "I shall be decently bury'd by you, (saith he) and if my Body shall be suffered to rest in the Grave where you shall lay it, then I have been a Deceiver, and the Lord hath not spoken by me: But, if the Enemy (the King's Forces) come a little afterwards, and take it up to bury it in an ignominious Place, then I hope you will believe that God hath spoken by me; and consequently there shall not one Word fall to the Ground" of all that I have foretold.—Accordingly, in a few Days, he dy'd, and was bury'd in the Church of *Auchinlath*, in the Shire of *Air*; and, in a little Time afterwards, came a Party of Dragoons and took up his Body, which they carry'd to *Cumnock*, not far distant, and bury'd it under the Gallows. Whereupon the *Cameronians* erected a Monument.*

Now, considering Time and Circumstances, viz. the *Cameronians* being routed, and the King's Troops pursuing them, this might easily be guess'd at, without the least Pretence to a Spirit of Prophecy. Mr. KERR was obliged, in good Manners, to write all that he could to the Advantage of the *Cameronians*, for his Brother, DANIEL KERR, was a leading Man amongst them. And it is well-known, that this Gentleman's Talents lay more in framing Political Schemes and Stock-jobbing than a true Discernment in Matters of Religion.

Among the *Papists*, indeed, (as says a Prelate of great Worth and Learning) the Light of Prophecy is one of the boasted Marks of the true Church, of which they give an hundred Instances, and challenge the *Protestants* to produce the like. Would they come among the *Methodists*, (and I may add the *Cameronians*) they might see their Challenge answered, and, perhaps, be induced to embrace them, or even to give them the Right-hand of Fellowship.†

So

* Kerr's Memoirs, Vol. I. p. 89.

† The Enthusiasm of the *Methodists* and *Papists* compared, Vol. II. p. 43.

So much for the *Cameronians* in Scotland. I shall now give a brief Account of the *Fifth-Monarchy-Men*, that committed such a terrible Outrage soon after the Restoration in England. As the *Cameronians* were a distinct Body of Men, the same in Principle and Practice, long before they had that Appellation from R. CAMERON: So the *Fifth-Monarchy-Men* owe their Original to the Times of OLIVER's Usurpation, (and, indeed, they were then actually so called and distinguish'd) tho' they did not exert their Fury so visibly in Overt-Acts of Cruelty (whatever might be their Intention) 'till after the happy Restoration of the King and Constitution in Church and State.—Whatever might be the secret Wishes of several bloody Enthusiasts and Fanatics of different Denominations, yet certainly the Spirit of Diabolical Infatuation never possessed a Sect of People to a higher Pitch of fermented Rage than it did those of this accursed and bloody-minded Sect.—They, of all other Fanatics that swarmed in those Days, caused the most Disturbance to OLIVER, tho' he had the Cunning to manage them well enough. “Some, says “Bp. BURNET, that were perhaps more sincere, yet were really Brain-sick, designed they knew not what, being resolved “to pull down a standing Ministry, the Law and the Property “of England, and all the antient Rules of Government, (but, “by the bye, that was pulled down already) and set up in its “room an indigested, enthusiastical Scheme, which they called “the Kingdom of CHRIST, or of his Saints, many of them being really in Expectation that, one Day or other, CHRIST “would come down and sit among them; and, at least, they “thought to begin the glorious thousand Years mentioned in “the Revelations.” Hence they were called the *Fifth-Monarchy-Men*, that, as the *Four Great Monarchies* of the World continued but for a Season, this should continue to the Consummation of Time.

OLIVER, as was mentioned, had the Management to keep these unruly Spirits somewhat under Subjection; but, soon after the Restoration, they broke thro' all Restraints, and chose, for their Leader and Captain, one THOMAS VANNER, a Wine-Cooper by Trade, and a pretended inspired Teacher. It was agreed among them, that the Powers of the Earth were to be utterly destroy'd, and King JESUS alone set up, whom they expected would come down from Heaven, cloathed with Majesty, to appear at the Head of them. Before they rose up in Arms, VANNER preached to them, (alluding to that of the Psalmist) that One of them should chase a Hundred, and a Hundred put Ten Thousand to Flight, and assuring them, in the Name of the Lord, That no Weapons, formed against them, should prosper, nor

*a Hair of their Head be touched.**—Their Imagination being thus heated by virtue of a supposed Commission sealed in the Court of Heaven, they are already assur'd of Victory; and, on *January 6, 1660*, they took Arms, and, in the Dusk of the Evening, marched to *St. Paul's Church-Yard*, where they mustered their small Party, and an innocent Person, coming by accidentally, being by them asked whom he was for, and he answering, according to the usual Mode, *For God and King CHARLES*, they shot at him directly, and kill'd him on the Spot.

The City being soon alarmed by such a Tumult and Infurrection, a small Party of the Trained-Bands marched against them; but a Pannic seized them, and they retreated, so great was the Terror! Whereupon the bloody Enthusiasts, without any Coutroul, scowr'd the Streets before them, knocking down and killing every one they met with without Distinction of Sex or Age, insomuch that some Streets of the City were filled with Slaughter and Blood before any one could tell what was the Occasion of so much Mischief and Barbarity. They marched thus triumphantly, weltering in Blood, 'till they came to *Aldersgate*; where they halted, and proclaimed *King JESUS*, crying out, *No King but CHRIST*. From thence they proceeded to *Beech-Lane*, where a *Headborough* opposing them, they butcher'd him, and then precipitately took their Rout to *Canewood*, where for a while they remained: But the City, having Intelligence thereof, sent out a Party of Horse and Foot, which took about 30 of them, and sent them Prisoners to the *Gate-House*.

During their Stay at *Canewood*, *VENNER*, and his two inspir'd Prophets, *TUFFNEL* and *CRAGS*, so worked up the Spirits of their small Party by perverting Scripture, and applying several Texts to be fulfill'd in them, insomuch that they fancy'd themselves already seated on so many Thrones in the glorious *Millennium*. And on *January* the 9th they erect their Standard, and with display'd Colours march well-armed without Opposition to *Bishopsgate*, where they proclaimed *King JESUS*, and dispersed among the Populace (as many as dare approach near) a printed Declaration, intitled, *The Door of Hope opened*; but, in Effect, it proved a *Trap-Door* of Destruction.—Upon this, some of the Trained Bands were ordered forthwith to attack them, to prevent further Mischief; but, as they approached near, their Courage fell, and they shamefully retreated to the Main-Guard. They then proceeded triumphantly to the *Gate-House*, *VENNER* being armed with a Murrion on his Head and a Halbert in his Hand, and commanded the Prisoners (the Holy Brethren that were em-

* *Winstanley's Loyal Martyrol*. p. 159. *London*. 1665.

embarked in the same Cause) to be set at Liberty, otherwise all Opposers should feel the Weight of his Indignation, to their utter Ruin. But, before he could accomplish his Designs, the Life-Guard and two Companies of the Trained-Bands set upon them, and a bloody Skirmish ensued. It must be owned, that the *Enthusiasts* fought like Lyons, being resolved to carry on the Cause at the Expence of the last Drop of Blood. Tho' they were but a Handful of Men in comparison, yet being made to believe it was a Divine Impulse, they dreaded no Danger. At last being overpower'd by Numbers, and VENNERS being knocked down, (tho' not mortally wounded) the rest under the Command of TUFFNEL and CRAGS retired in very good Order towards *Criplegate*, firing in the Rear at the Trained-Bands that pursu'd them. Here they fortify'd themselves as well as they could in a Public Inn, and would not hear of any Terms of surrendering, and refused Quarters, 'till Col. COX surrounded the Place, and ordered a File of Musqueteers to get up Stairs and force the Door, and fall upon them; which, with great Difficulty, was at last performed. Here six of them were killed, and the rest yielded.

Their Tryal succeeding soon after this desperate Engagement, VENNERS was first called; and, being asked *Guilty or Not Guilty*, he would not for some Time plead, but ran out into a wild Discourse about his Conversation in *New-England*, and concerning the *Fifth Monarchy*, and the Testimony within him for above 20 Years. The Witnesses deposed, That he, together with TUFFNEL and CRAGS, *did, several Times, persuade the Congregation to take up Arms for King JESUS against the Powers of the Earth*: That, after long Praying, the main Drift of their Preaching was to *stir up the People to fight for the Holy Cause*; and that they had *Special Directions from the Court of Heaven to kill all that opposed them*, inasmuch as they opposed the *Work of the Lord*. After he was condemned, the Lord Chief-Justice FOSTER charging VENNERS with the Blood of his Accomplices by his Seduction and leading of them, he answered furly, *He did not*. To which the Witnesses being produced again, he evaded their Testimony with this blasphemous Rant, *It was not he, but JESUS, that led them*. TUFFNEL and CRAGS were killed in the Scuffle.

According to the Sentence pronounced *January 19*, VENNERS and HODGKIN, (another of the desperate Gang) both dangerously wounded, were drawn on Sledges from *Newgate* through *Cheapside* over-against their Meeting-House in *Swan-Alley* in *Coleman-Street*, where they were executed according to the Sentence pronounced against them. VENNERS at the Gallows (as is usual

usual with Enthusiasts and mad Zealots) vindicated himself and Fact, being confident, he said, *That the Time was at hand when other Sort of Judgement would manifest itself into the World.*—As for HODGKIN, he dy'd raving, praying and calling down Vengeance from Heaven upon the King, the Judges, and the City of London. Nor would he leave off, in imprecating Curses upon the whole Nation, until the Hangman, by the Sheriff's Order, turned him off the Ladder.—So that, as they lived, in the same mad *Enthusiastic* Principle they dy'd. Their Quarters were set upon the four Gates of the City, by the *Regicides*, whose Quarrel and Revenge they undertook in this desperate Attempt.

There were *Sixteen* of them in all drawn, hang'd, and quartered. And it is remarkable that, after all these seasonable Executions, the Spirit of the Party was not at all daunted. They continu'd to hold their Conventicles (in private) as frequent as ever, where one JOHN JAMES, a *Small-Coal-Man* by Trade, preached to them in the same Strain as did his Predecessors, exciting to Rebellion, and inveighing most bitterly against the King and his Government. Whereupon he was try'd and condemn'd. As he was drawing on a Sledge to Tyburn, some of his hot-headed Sect threw themselves into the same Sledge, and very tenderly embraced him. So highly opinionated were they of their silly, tho' bold and mad, Seducer!



C H A P. VII.

Of the Three pretended French Prophets and their deluded Followers in England, more particularly Sir RICHARD BULKLEY, and JOHN LACY, Esq; Their false Prediction of the Resurrection of Dr. EMES, in five Months Time after his Interment. Their Wretched Infatuation.

OUR blessed Saviour has often forewarned us of Deceivers, false Prophets, and lying Wonders, so powerful to delude, that, if possible, they would deceive the very Elect. — This is a fair Warning to a giddy World, which is more readily influenc'd by the Pageantry of Gesture, strange Agitations, high Pretences, and big Looks of every insolent Pretender, than the weighty Truths of the Gospel.

Such was the Appearance of the Three CAMISAIRS, or pretended *French Prophets* in England, who found this Nation so fond of Novelties, and so susceptible of Impression, that, for some Time, they were crowded with Auditors, even some of the best Fashion, and made a considerable Trade of their specious *Legerdemain*, carry'd on under the Mask and Pretence of uttering *Prophecies*. These three bold Adventurers, or rather three notorious Cheats in Villainy and Hypocrisy, were ELIAS MARION, JOHN CAVALIER, and DURAND FAGE. But, when they play'd their Tricks so successfully to the Shame of the Nation, (as did the late *Bottle-Conjurer*) they were joined by more of their Countrymen to share in the Booty. As to the first-named E. MARION, he was bold and cunning, had an excellent Memory, of good Natural Parts, but viciously inclined, and was brought up, as well as the other two, an arrant *Papist*; so that Rome will be found to have a great Share in the Intrigues of those fly Impostors. When he, with his two Companions, was contriving the impious Farce that they concerted among themselves to act in England, he pretended to be convinced of the Errors of *Popery*, and made a Shew of solemnly abjuring it, and of embracing the Protestant Religion, and so far imposed upon two *French Ministers* of *Lausanne*, that they signed a Certificate, or Testimonium, wherein they declare, “ That he never made
“ the least Step contrary to the true and pure Worship of God,
“ as it is taught and practis'd in the Protestant Religion.”

I

As

* This is an Abstract from a printed Narrative, wrote in that very Time, as supposed, by Mr. Richard Kingston, Lond. 1708.

As to the Character of J. CAVALIER, he was (as my Author calls him) the BOANERGES of the Party, (the very same Title that W. SEWARD gives D. R.). He was brought up at the Jesuit's School, and continu'd there Seven Years; but, being a roving Youth, he broke loose, and list'd himself a Trooper in the French King's Service, whose Subject he was. A Letter from Geneva represents him as a desperate Villain to all Intents and Purposes all the Time he continu'd a Soldier, and is worded thus: *We have heard here how that the Wretch CAVALIER plays the same Game now which he did wherever he has passed. He has been discovered to be an Impostor, and 'tis believed the Jesuits have given him these Lessons. If he had stay'd longer at Montpelier, he had been hang'd. He has been the Occasion of many People's being put to Death. He got them together, and then betray'd them.*

—Being cashier'd and turn'd out of the Army for several knavish Tricks and Rogueries, he posted to Geneva: There he shifted his Religion, if he had any; at least he made a Shew, that, after having duly examined the several absurd Points of Doctrine in the Church of Rome, he could not, in Conscience, continue any longer a Member of it, but that he embraced the Reformed Religion, according to the Platform of Geneva. But here his Character was known, and therefore he was rejected with Scorn; but he had better Success at Lausanne, and had a Certificate to attest, "That he behav'd himself like a true Christian." Being thus equipp'd as it were, he cast his Eye upon London, as a proper Scene to act his Part on; and here the lewd and impious Villain succeeded in his abominable Cheats, and laugh'd in his Sleeve at the Credulity of the Nation.

FAGE was brought up a Mechanic, who, if he had kept to his Trade, might have been very useful to Mankind to keep them warm, for he was a Weaver. [as the late THO. CHUB might have been also very serviceable to illuminate the benighted World, had he stuck to his Trade, for he was a Tallow-Chandler.] This D. FAGE was a Man of a very ordinary Capacity; and, when the Cheat was detected, it was a Surprize to many how such a dull, phlegmatic Fellow could have Admittance into a Combination so intriguing. His Prophecies, as they were called, are wretched, incoherent Stuff; so that even the Inspired, the pretended Inspired, were ashamed of them. But, however, he was a compleat Villain, as is evident, among other Things, from this horrid Declaration, *that he would kill his own Father, and do any other Thing, if the Spirit did command him.* And when this was represented to the Brethren as a most pernicious Principle, their Answer, was "That they believe they are truly inspired of God; that they are bound to obey him; that a Crime ceases to be

“ a Crime when once he commands ; and that there is something
 “ heroical in obeying his Commands, when Nature has a Re-
 “ luctance to them.” — This vile Wretch was also a rank
Papist, tho’ he disguised it, and, by a false, outward Shew, and
 a pretended Zeal for the Reformation, had a Certificate sign’d
 at *Lausanne*, and also at *Nimeguen*, “ that he frequented the
 “ Holy Assemblies.” For, after his Return to *France*, and
 there boasting of his ludicrous Pranks, an Abbot asked him,
Well, FAGE, whence did you take your Text when you preach’d to
these People ? He answer’d that he took his Text from a Song,
Fill, fill, give us full.

This is the Character in brief of the Three *French Camisars*
 that so much imposed upon this Nation in the Year 1706, &c.
 They held several Consultations in *Montpelier* how to act the
 Imposture in *England*, and there began to practise in secret, viz.
 to have violent Agitations and Distortions in their Limbs, to foam
 at the Mouth, &c. which, by long Usage, they could do at Plea-
 sure. I shall now proceed to give some Account of their Diabo-
 lical Proceedings here, whereby they got so many Admirers and
 Profelytes too, yea even some Persons of Distinction. On their
 first Arrival in *London* they address’d themselves to the *French*
 Church at the *Savoy*, pretending to be *Refugees*, and, by the
 means of the above-mentioned surreptitious Certificates, they
 easily got Admittance ; but their Craft and Hypocrisy soon broke
 out, and, as soon as it reached the Ears of the Bishop of *Lon-*
don, who kept a watchful Eye over his Diocess, (as did also his
 very worthy Successor, and the present most learned and every-
 way accomplished Prelate, Dr. SHERLOCK) he wrote to the
 Consistory at the *Savoy*, to examine into their Conduct ; which
 was accordingly done. They were here treated with Abundance
 of Civility, and, with all the Candour imaginable, and with
 proper Arguments, dissuaded to continue any longer in their ex-
 tatic Motions, and exhorted to betake themselves to some regu-
 lar Course of Life, whereby they might subsist in an honest
 Way. To this they promised Obedience, and said *they had Or-*
ders from the Spirit to return to their own Country. But the Mat-
 ter did not continue long in this quiet State. The three Impo-
 stors, who had been a little before out of Conceit with their
 Trade, when it did not succeed to their Mind, found their
 Zeal kindled afresh, when they saw how they were admired and
 supported by the Credulity of the People of *England*. A vast
 many went to see them out of Curiosity, of which they made
 their Advantage ; and there were almost continually Coaches at
 their Doors, and many sent for them to their Houses. This made
 them forget that the Spirit had commanded them to depart in a

few Days and return home. They made a Trade of their pretended Inspiration, which brought them in both Money and Respect; and they resolved to stay in *England*, where they were like to have so good a Market for their Ware.

Before they were under the Operation of the Spirit (as they termed it) they put themselves into several Postures and Agitations, by shaking the Head, and whirling in a violent Manner, 'till a *Vertigo* seiz'd them, throwing the Hands, and tossing to and fro beyond the wild Pranks of any Mad-man, (which is, in exprefs Terms, acknowledg'd and justify'd by a leading Man amongst them, tho' otherwise a Person of Learning, *) sometimes whistling, and then singing, laughing, piping, drumming, screaming, &c. All which they pretended to be supernatural and involuntary, as a Preparative to the Operation of the Spirit; yet it has been discover'd that all was done in Concert, and that they did put themselves into these violent Distortions and bodily Concussions at Pleasure, more especially the Three Grand Impostors. They practis'd, as was hinted before, at *Montpelier*, tho' privately, by Way of Exercise, 'till they had a better Opportunity of shewing publicly; and, by long Use, they came to do surprizing Feats: But some of their Disciples were deemed, in the Judgement of several Men of Learning and Penetration, to be really and actually possessed by an evil Spirit.

After this Concussion of the outward Man follow'd the inspired Word or Prophecies. This was a Rhapsody of incoherent Stuff, such as any Man of Common-Sense might dictate, and that to better Advantage, without the least Pretence to Inspiration. It consisted chiefly in broken Sentences, and Abundance of Tautologies, with a Space left between one Word and another in the Pronuntiation, with a peculiar Tone and Emphasis, still heightened in the Imagination of the Crowd, as supposing it supernatural. And, to keep up the Grandeur of the Farce, every Prophet and Prophetess had a Secretary to attend, to take in Writing their pretended Inspirations.

The main Drift of the Doctrine that they did inculcate was the near Approach of the *Millenium*, which, they said, would commence in a few Months, when CHRIST would personally appear at the Head of his glorious Kingdom. If you will have the Description of this Paradisical State in the Words of a Prophetess, she thus declares, *That the Saints should shortly sit upon Golden Thrones, and receive a World of Respect and Reverence at the full Opening of the new Dispensation.* But, if you chuse a Description in the Words of a Prophet, he tells you in his refined Language, *That the triumphant State of the Church now ap-*
proaching

* Sir R. Bulkley, in his Impartial Account of the Prophets, p. 10. Lond. 1707.

*prophesying answers the utmost Hopes that the Jews could have of their glorious MESSIAH; that the whole Creation shall appear in its primitive Beauty, and Man regain the Perfection of ADAM in his immediate Communion with GOD; and that, in this glorious State, the Ministry should cease, for the Lord himself would be the Light thereof, and his Law writ in every Man's Heart, so that he should have no more need to enquire of his Neighbours, but that every Man should be Priest unto himself.**

The French Church at the Savoy was very much concerned at the spreading of such Delusions, (whereof they knew that their Countrymen were the original Authors) and made a public Act as followeth:

“ The Directors of the French Church of the Savoy, being
 “ grieved to hear that the pretended Prophets from the Cevennes
 “ continue to impose upon the Public by their counterfeit Inspi-
 “ rations, did appoint Deputies to make a strict Enquiry into
 “ this Affair. The Deputies having reported that the Three
 “ Cevennois, notwithstanding the Submission they protested they
 “ would have for the Ministers of our Church, refused to ap-
 “ pear before them, to answer to certain weighty Matters that
 “ were to be proposed to them; having considered the Infor-
 “ mations which have been made, the Company declares that
 “ the Agitations of these pretended Prophets are only the Ef-
 “ fect of a voluntary Habit, of which they are entirely Ma-
 “ sters, tho’, in their Fits, they seem to be agitated by a supe-
 “ rior Cause. Many Persons, who have seen them in these
 “ Symptoms, have discovered that they had them at Command,
 “ and that they are entirely unworthy of the Wisdom of the
 “ Holy Spirit. But the Way in which they make the Spirit
 “ speak is still more unworthy of him, which is by perpetual
 “ Hesitations, childish Repetitions, unintelligible Stuff, gross
 “ Contradictions, manifest Lies, Conjectures turned into Pre-
 “ dictions already convicted of Falshood by the Event, or some
 “ Moral Precept which may be heard every Day much better
 “ express’d, and have *nothing new* but the *Grimaces* with
 “ which they are accompany’d. These Persons have the Bold-
 “ ness to ascribe all this to the Holy Spirit, making him say,
 “ *’Tis I who speak this, who am GOD!* and such like Blasphemes,
 “ which are the more dangerous in that hereby a Way is
 “ opened to all the Errors which those, who collect these pre-
 “ tended Inspirations, may foist into them, in which they can-
 “ not be contradicted by those from whom they come origi-
 “ nally, since, by a new Way of prophesying, they declare that
 “ they do not at all remember what they said in their Agitati-
 “ ons.

* Sir R. Bulkeley.

“ons. The Consistory ordains this Act to be register’d, both
 “to prevent the Reproach which those of the *Romish Communion*
 “might cast upon us, That, not being content with the Wri-
 “ters which the Holy Spirit has truly inspired, we make unto
 “ourselves new Prophets, and to testify to the Nation in whose
 “Bosom we have the Happiness to live, That we have done
 “what lay in our Power to prevent this great Scandal.” *

Now tho’ ’tis very evident these three *Frenchmen* were no En-
 thusiasts, but mere *Impostors*; yet the great Number, which they
 profelyted to their Opinion, having, by a kind of Contagion,
 caught the Distemper in their Imagination, did conceit they
 were Prophets indeed; among whom were some Persons of
 Distinction; the most noted are, Sir RICHARD BULKLEY, and
 JOHN LACY, Esq;—The former was a learned Gentleman,
 but of a very weak Judgement, and too easily imposed upon by
 a specious Appearance; as CERVANTES makes his *Don Quixot*
 to be, in all other Respects, a Person of tolerable good Sense,
 but, as to *Knight-Errantry*, he was lost to all Intents and Pur-
 poses. Thus our Knight *likewise* could argue very well on *com-*
mon Topics, yet upon this, his darling Subject, he was quite be-
 wilder’d. Besides several other small Tracts, he wrote an *Apo-*
logy in behalf of the *Prophets*, where he answers several Objec-
 tions, and concludes by several Criterions they were *true Pro-*
phets, the chiefest of which is, and on which he lays the greatest
 Stress, that they knew the Secret of a Man’s Heart. *I myself,*
says he, am an Instance of this, for my most secret Thoughts have
been revealed to me by some of the inspired Persons.—The Knight
 by this lets the World know that he had a strong Faith.

The Government having taken Cognizance, at last, of these
 mad Proceedings, the Three *French Rogues* were prosecuted for
 raising Disturbance and Commotions in the Kingdom; which
 caused such an Emotion of Spirit in the Knight, that he had
 the Impudence to accost the Lord Chief Justice, and tell him,
My Lord, if you will condemn these Men, you will be no less guilty
than the Jews when they crucify’d our Saviour.—To what
 Lengths of Folly will a heated Imagination hurry a Man! The
 Sallies of an Enthusiastic Zeal of all others are the most impe-
 rious and ungovernable.

I shall dwell somewhat more largely on JOHN LACY, Esq;
 who, perhaps, was the greatest Instance of Satanical Delusion
 that can be produced in any Age, and scarce to be parallell’d but
 on the first Appearance of *Quakerism*. Being a Man of a flex-
 ible Disposition, and somewhat of a melancholy Temper, he
 was easily wrought upon by the above-mentioned sly Seducers,
 the

* Account of the Fr. Prophets by R. Kingston, p. 9, 10. Lond. 1703.

the *Methodists* of that Age. He pretended to real Inspirations, and to utter several Prophecies in the Name of the Lord, when he himself was only passive, and wholly under the Guidance of the Spirit. I shall here subjoin his own Words: *The Bodily Impressions were gradually increasing upon me 'till the Effect was produced, viz. the opening my Mouth to speak. They began by a preternatural Course of breathing: Then my Head came to be agitated or shaken violently and forcibly, and with a very quick Motion horizontally, or from Side to Side: Then my Stomach had Twitches not much unlike an Hickup: Afterwards my Hands and Arms were violently shaken: At length a Struggle in the Windpipe, and sometimes a Sort of Catching all over my Body; and, for about a Week before my Speaking, I observed my Tongue was now and then moved involuntarily, as were also my Lips and Mouth.——And I do affirm, without the least Doubt, that my Agitations and Words in the Ecstasy are produced by a Supernatural Agent, and are independent of me any further than that I do not, nor dare, oppose, but to remain altogether passive.**——In another Pamphlet he speaks of his Agitations with some Addition, thus: “That the Agitations
 “proceed from a Supernatural Cause, and of an Agent separate
 “and distinct from me, I cannot be ignorant, after a full
 “Year’s Experience.——Under this foreign Influence I felt
 “my Fingers forcibly contracted and mov’d to write
 “those Words in p. 90. of the first Book of my *Warnings*. †
 “Under this Influence my Body was removed 10 or 11 Foot,
 “without any concurrent Mixture of my Agency: Under this
 “Influence the Respiration of my Breath hath, for sundry
 “Days, beat various Tunes of the Drum, sometimes six Hours
 “in a Day, without my voluntary Operation, or thinking of
 “it, nay, sometimes without being able to stifle it: Under this
 “Influence I have been carried on my Knees several Times
 “round a Room, swifter than I could have gone on my Feet.” ‡
 The bloomy Squire does often declare that he knew very little of *Latin*; yet, in his Trances and extatic Fits, he often delivers a long Harangue in that Language, and sometimes a Scrap or two of *Greek*. How far the Agency or Power of an evil Spirit may reach in such a Case I know not, but shall add a very remarkable Story from the learned and pious Dr. WOODWARD, very pertinent to this Subject. *I have, says he, particular Acquaintance with a Gentlewoman now in this City, [London] who had, in some Part of her Life, frequent Appearances of a Spirit to her in a glorious transparent Brightness, and with a pleasing rather*

* Preface to his *Prophetical Warnings*.

† Tempus adest ut Mystēria vobis jam data, omnino, sine remanente umbra, erint devoluta.

‡ The Dealings of God with *John Lacy*, p. 10, 11.

rather than affrighting Countenance. And, that we may have no Room to impute this to the Speculations of Fancy, the Spirit guided her Hand to write many Things in Greek, Hebrew, and Dutch, and all these very correctly, tho' she knew nothing of them. His usual Discourse with her savoured of Piety; and, as she was once dressing herself at the Glass, he gave her a Caution against Pride. This continued several Months; and, when some learned Men desir'd to see her write under the Guidance of the Spirit, he bid her appoint them to come at an Hour he named, and they should see the Thing, tho' not the Agent; which was done accordingly. But the End was, that this Gentlewoman, who was virtuously educated, and of pious Dispositions, found herself nothing edified thereby, but manifestly puffed up, ready to contemn her Parents, and to despise Adversaries from any one. Upon which she betook herself more seriously to Prayer, and to the plain Paths of Christian Duty, and was in a short Time freed from the dangerous Familiarity with unknown Spirits. — We have sundry other Instances, says the Doctor, both in Sacred and common History in which the Devil puts on the Mantle of the Prophet as his most likely Way to deceive.*

As to what the Squire mentions of his being lifted up in the Air, there is a parallel Instance in IGNATIUS LOYOLA, the Founder of the Jesuits, as ORLANDINUS in his Life does attest, as I find him quoted by the most learned Bishop STILTINGFLEET. One JOHN PASCAL, saith he, saw him raised up from the Ground in a dark Night; but, that being a suspicious Circumstance, he adds, that the Room at the same Time was filled with a great Light.† And, as to the terrible Agitations that the Squire speaks of as Preparations to his receiving the Spirit, the first Quakers had as violent Concussions and Distortions of Body to the full, as was before related in the History of their Enthusiasm; and there is no doubt that the same Spirit acted in both.

I shall not rake into his several Discourses whilst under the Operation of the Spirit, tho' I have a Heap of them now before me; yet I cannot but take Notice of one, where, in the Height of Blasphemy and Enthusiasm, he introduces the Almighty thus addressing him, “My Child, thy Commission is sealed, and shall be deliver'd thee in a few Days. When thou openest it, the Kingdom shall be astonished, it is so large. I will give thee Abilities to convince and silence all Opposers. Thou shalt have, my Child, the Gift of Healing. I will open to thee the Scriptures, according to thy Prayers. Thy infidel Friends shall be confounded, because they have so reproached my Spirit under Pretence of good Advice to thy Person.”

Heated

* Remarks on the Modern Prophets by Jeshab Woodward, D. D. p. 26, 27.

† Fanaticism of the Church of Rome, p. 273.

Heated by such extravagant Chimeras, Sir RICHARD, and JOHN, surnamed LACY, as he wrote himself since his commencing a *Prophet* were so far infatuated, as to conceit that they and the gifted Brethren were commission'd from Heaven; as so many Heralds, to proclaim the everlasting Gospel prophecy'd of *Rev. xiv. 6, 7.*—*That which fully determin'd me in this Point* (says Sir RICHARD, of their being divinely inspired) *was their predicting Things miraculous to be wrought within a determin'd Time by them, and that Time very short; and declaring to the World, that, if the Power of God does not, before the 29th of April next, attest to the Work, they will own themselves deluded.** Now, altho', by this Concession, the Event did shew they were Enthusiasts, yet they would not be convinced of it.

Besides the Failure of this Prediction, (which they gave out as a Criterion to judge of their being true or false Prophets) there fell, in the Interim, a very remarkable Incident, which was a Demonstration to all the World (but themselves) to testify whose Instruments they were. There was one whom they call Dr. EMES, a great Stickler for the Party, who dy'd *December 22, 1707*, and was bury'd in *Bunhill-Fields* the 25th ditto. The evil Spirit so far deluded them as to set them on prophesying that this Dr. EMES would raise from the Grave with a new Life in a glorious Body on the 25th Day of *May, 1708.* And Sir R. BULKLEY was so lost to all Reason, and intoxicated with Enthusiasm, that he published to the World that this EMES would be raised from the Dead on the said 25th of *May*; which therefore he calls a decisive Proof and a Touch-stone of the Prophets whether they were true or false, and concludes in these remarkable Words, *I am commanded, saith he, by a Message deliver'd to me by one of the Inspired under the Operation of the Spirit in the following Words,* "Be not ashamed to declare to the World the Grounds on which thou believest this Voice to be mine in raising Dr. EMES from the Dead.—Tell the World that open Miracles and public Attestations from Heaven shall be given this City before *May* next, otherwise thou wilt own that the Lord hath not spoken by this Voice; &c." †

There were no less than ten pretended Inspirations by so many of the Prophets not only spoke in their Public Assemblies, but also published to befool the World into a Belief of this miraculous Resurrection. On the Day that he was bury'd, one J. POTTER thus address'd his Audience in the Prophetic Stile, *I will work, and nothing shall let—The restoring of the Blind, the healing of the Sick; the raising of the Dead, shall decide it after*

K

some

* Impartial Account of the Prophets, p. 9.

† Sir R. B's. Answer to several Treatises, p. 87.

some Months being interred. By the same Power that I have raised JESUS, will I raise that Body now asleep, and more fat and more fair than ever he had been. It shall not be known by his Friends that he hath fasted so many Months. Yes, the same Body, the same Face, tho' more lovely.——I shall add but one more, deliver'd by J. C. under the Operation of the Spirit on December 29.

My Children, in a few natural Months you shall see
 “ greater Miracles wrought than I myself wrought upon LA-
 “ ZARUS. When I raised LAZARUS, he had been but four
 “ Days in the Grave. I commanded that the Stone that lay
 “ upon it should be rolled away. But you and the Inhabitants
 “ of this City shall, in a few Months, see my faithful Servant,
 “ who has been bury'd, raised in the Presence of all Men. My
 “ Children, he shall come out of his Grave without the Earth
 “ being taken away that lies upon him. He shall come forth in
 “ the Presence of Men, and shall unty his Shrowd in which he
 “ is now wrapp'd. This shall not be in secret, but in public.”

There is no Manner of Doubt that *Bunhill-Fields* was sufficiently crowded on the 25th of May, in expectation of such a miraculous Sight, as some Thousands of People now living may very well remember. But, notwithstanding all the Prophecies in his Favour, there was no Resurrection, nor any the least Symptom of it. Upon this so grating a Disappointment, all the World in Reason might expect that these miserably deluded People would be convinced and acknowledge their Error.——But so sticky and tenacious of its Hold is the Spirit of Enthusiasm, that some pretended they had Counter-Orders from the Spirit, that, because of the Unbelief of that wicked and incredulous Generation, God had reversed his Grant. Sir RICHARD, nothing at all daunted, wrote an *Apology*, wherein he endeavours to prove, That a true Prophet may receive a Message from Almighty God, which God, at the same Time that he delivers it, doth purpose not to bring to pass. Now, saith he, the Prophet is a true Prophet in this, because he delivers what he received from God.——But, then, alas! (as Dr. WOODWARD well observes) how is God true, when he puts Words of Falshood into the Prophet's Mouth.

And JOHN, surnamed LACY, was inflexible, and so zealously attach'd to his *Hypothesis*, that, notwithstanding, by his own Principles and Declarations, he was self-condemned and convict of being a false Prophet, yet he would not own it. And he likewise set forth an *Apology*, in which (among other Things abundantly too tedious here to transcribe) he daringly asserts, We have, saith he, several Reasons (notwithstanding this single Instance of our being deceiv'd) to believe still that the supernatural Agent

MODERN ENTHUSIASM.

67

gent over-ruling us at Times is from God and not of the Devil. To support this he does impiously wrest several Texts of Scripture; but that which he lays the greatest Stress upon is *Jer. xx. 7. O Lord, thou hast deceived me, and I am deceived.*

This unhappy Man at last, when the *Heat* of his Brain had scorched up his Judgement, (as it did all the while he acted the *Prophet*) instead of taking Shame upon himself, and humbling himself before his God for his Sins, more especially of Pride and Blasphemy, quitted all Sense of Religion, and turned out a *Rake* and *Libertine*.—So easy a Transition is the Sink from a crack-brained Zealot to that of an Atheist!

P. S. The three pretended *French* Prophets, after they had gained some Credit, but more Pence, by their *Legerdemain Tricks*, grew insolent and threaten'd no less than Destruction to all that opposed them. They pretended to have Visions and Revelations, "That, in three Week's Time, they should go wet-shod in the Blood of their Enemies;" and, no doubt, that was the Wish of their Heart. And Mr. Lacy particularly was so elated at the Thoughts of this general Massacre, that he was heard to say to one of his Intimates, "That, if these Events did not come to pass according to the Time assigned, he could not entertain a good Opinion of them," viz. the *French* Prophets.—How natural a Tendency has the Spirit of down-right Enthusiasm to thirst after the Blood of all that oppose it! This, in the Enthusiastical Cant, is doing the Lord's Work effectually, to destroy the Wicked, that the Saints alone might reign.



C H A P. VIII.

Of Methodism. *The Interpretation of the Word. Of the Moravians. They and WHITEFIELD set up Methodism in England. Their Pretences to Inspirations, &c. Their Divisions, different and opposite Tenets. Several mischievous Consequences of Methodism,*

“WE may observe (says Mr. LOCKE) that, in all Ages, Men, in whom Melancholy has mixed with Devotion, or whose Conceit of themselves has raised them into an Opinion of a greater Familiarity with God, and a nearer Admittance to his Favour, than is afforded to others, have often flattered themselves with a Persuasion of an immediate Intercourse with the Deity, and frequent Communications of the Divine Spirit. — Their Minds being thus prepared, whatever groundless Opinion comes to settle itself strongly upon their Fancies is an Illumination from the Spirit of God, and presently of Divine Authority; and whatever Actions they find in themselves a strong Inclination to do, that Impulse is concluded to be a Call, or Direction, from Heaven, and must be obey'd: 'Tis a Commission from above, and they cannot err in executing it.”

This was exactly the Case of the *Methodists* at their first setting up, as shall be shewn more at large in the Sequel; tho' a great many are of Opinion, that some *sly Folks* in Disguise contributed towards the Work. — The Word *Methodist* (says a learned and judicious Writer) is only twice used thro' out the New Testament, viz. Eph. iv. 14. and vi. 11. *πρὸς τὴν Μεθοδεῖαν, & πρὸς Μεθοδεῖας τὴν Διαβολὴν* [*Μεθοδεῖα*, Artes, Circumventio, Infidia, Steph. Lex sub voc.] In the first of these Texts the Word *Μεθοδεῖα*, or *Methodism*, is translated *lying in wait* to deceive, or watching to take an Advantage of any one; and, in the other, it is render'd by the Word *Wiles*, or Stratagems; and, in both Places, denotes that cunning Craftiness whereby evil Men, or evil Spirits, lie in wait to deceive.

I would lay no further Stress, says my Author, on this Remark than only to intimate to these Gentlemen, and their Followers, that, in a blind and over-hasty Zeal, they have unfortunately stumbled even at the Threshold, and, instead of contenting themselves with being call'd by the general Name of *Christians*, have taken an Appellation, perhaps thro' a judicial Inadvertence, or Infatuation, which the Spirit of God has peculiarly appropriated

ated to the Adversary of Mankind, and to those who are leagued with him in Enmity to the Interest of Righteousness, and true Holiness. *

Methodism at its first Appearance (more especially as display'd by Mr. WHITEFIELD, in conjunction with the *Moravians*) is the Revival of *Antinomianism* in the Gross, and of the same Stamp with *Quakerism* in equal Pretensions to Inspirations and sudden Impulses.

" The *Moravians* came from *Moravia*, a Country of Ger-
 " many of that Name, and thither also several of our *Methodists*
 " have gone in Person, to acquaint themselves with the Princi-
 " ples and Practices of that People.—In their Teachings they
 " are said to rest the Whole of Religion upon the single Point
 " of Believing, and to disclaim the *Moral Law* as no Part of
 " the Christian Dispensation.—They are also said to decry all
 " Human Qualifications for the Ministry, and all Human Helps
 " and Preparations towards the Conversion and Conviction of a
 " Sinner; so that they should seem to resolve all into the imme-
 " diate Teaching and Working of the Spirit." † And Mr. J.
 WESLEY, who knew their Tenets as well as any Man, gives
 them still a worse Character, That they judged very mean of all
 the Ordinances of Religion, Sacraments, Prayers, Thank-
 givings, reading the Bible, &c. || And, in another Place, he
 accuseth them of substituting an uncertain *precarious inward*
Motion in the Place of the plain written Word.—N. B. He
 was once a great Admirer of them; but at last they quarrell'd,
 and then the Truth came out.

They endeavoured after the State of *Quietism*, so as to be
 calm and undisturbed to wait the Illapses of the Divine Spirit,
 which, they say, is the only possible Way to attain Saving
 Faith. According to the Description Mr. ADDISON gives of
 the *Pietists*, I am persuaded that our *Moravians*, in Matters of
 Religion at least, are the Descendents of that Enthusiastic Sect
 in Switzerland and some Parts of Germany. *There is a new Sect*,
 says he, *sprung up in Switzerland, which spreads very much in*
the Protestant Cantons. The Professors of it call themselves Pi-
etists, and, as Enthusiasm carries Men generally to the like Extra-
vagances, they differ but little from several Sectaries of other Coun-
tries. They pretend in general to great Refinements, and to observe
the following Rules: To sink themselves into an entire Repose and
Tranquility of Mind; in this State of Silence to attend the several
Illapses of the Holy Ghost, that may fill their Minds with Conso-
lation.

* The Tryal of Mr. Whitefield's Spirit, p. 2, 3. Lond. 1740.

† Conduct of the Meth. p. 6, 7.

|| Vid. Enth. of Meth. and Pap. compared, p. 144.

lation and Raptures; to favour all his secret Intimations; to give up themselves entirely to his Conduct and Directions, so as neither to speak, move, or act, but as they find his Impulse on their Souls; to make a Covenant with their Senses, so far as to shun the Smell of a Rose, or a Violet, and to turn away their Eyes from a beautiful Object; to avoid, as much as possible, what the World calls innocent Pleasures, lest their Affections should be diverted from the Love of him who is to be the only Comfort, Repose, Hope, and Delight, of their whole Beings.

This Sect prevails very much, says Mr. ADDISON, among the Protestants of Germany, as well as those of Switzerland. The Professors of it are accused of all the ill Practices which may seem to be the Consequences of their Principles; as that they ascribe the worst of Actions, which their own vicious Tempers throw them upon, to the Dictates of the Holy Spirit; that both Sexes, under Pretence of devout Conversation, visit one another at all Hours, and in all Places, without any Regard to common Decency; their making Religion a Cover for their Immoralities; and that the very best of them are possessed with Spiritual Pride, and a Contempt of all such as are not of their own Sect.*

This seems to me to be the Source and Spring-head from which Methodism originally flowed; and, however that WHITEFIELD is generally reputed to be the Author and Father of the Sect, yet many are of Opinion that the Moravians ought to share in the Honour. I am informed that the Moravians have wrote a great deal in a peculiar Jargon and mystical Cant, more especially the famous Count ZINZENDORF, who wrote several Sermons and Hymns. A Specimen of the latter is the following Stanza, which I the rather transcribe, because it bears a very near Affinity in the Cadence and Matter to some very antient Odes of the old British Bards. †

Chicken blessed and caressed,
Little Bee on JESUS' Breast,
From the Hurry and the Flurry
Of the Earth, thou'rt now at Rest.

As IGNATIUS LOYOLA was undoubtedly the Founder of the Jesuits in the Roman Communion; so it is generally believed that WHITEFIELD is also the Founder of the Methodists in the English Communion, notwithstanding the Moravians may justly claim a Share in the Transaction. I shall now trace him a little in the several Gradations that he has made towards it. Whether it was in Imitation of JOHN LACY, Esq; who has published a Pamphlet of GOD's Dealings with him (as was before related in the

* Addison's Works, Vol. II. p. 176.

† Vid. Grammat. Brit. Job. Da. Rhesi, M. D. p. 201.

the History of the *French Prophets*) I know not, but, in fact, he wrote also, when very young, two Pamphlets, entitled, *God's Dealings with G. W. H.* The first, (in the Judgement of a very eminent Divine of the Episcopal Dignity) besides a deep Tincture of *Superstition, Enthusiasm, and Vain-glory*, is such a boyish, ludicrous, and shameless Relation of himself as quite defiles Paper, and is shocking to Decency and Modesty.* And yet he assures the World in his Introduction, "That he was much pressed in Spirit to publish it—The Holy Spirit bringing Things to his Remembrance,—He had for three Years pray'd for Strength to write it, and at last had Power given, and was assisted in it." What any Man in his Senses would be ashamed to own is by him ascribed to the H. Ghost!

His *Second Dealings* (as the same learned Author noteth) is such a thorough and fulsome Strain of Vain-glory and Boasting, Self-conceit, Self-applause, and Self-sufficiency, as shews Spiritual Pride in full Length, and in its true Colours. The same Spirit runs thro' all his Journals; and I verily believe it hath not its Parallel in the World. Many have been so bloated with a Conceit of their own Perfections, as highly to be delighted with the most nauseous Flatterers: But such an Inundation of Commendation from a Man's own Mouth is surely *unexampled*. No Man ever so bedaubed himself with his own Spittle.

Throughout his *Journals* he ostentatiously displays the Applauses, Acclamations, yea, and the *Hosannas* of the giddy Mob. "I carry'd high Sails, says he, a Thousand and Ten Thousands came to hear me; I was crowded, admired, fêluted, Hands killed, hugged." Had he not then Reason to boast that the Tide of Popularity ran very high? And Mr. J. WESLEY (notwithstanding generally he is much more upon his Guard) discovers also a vast deal of Pride and Vain-glory. "As I came to the Society-Room at Bristol, (says he) just after my Brother had done his Sermon, some shouted, the rest sang Praise,—Art thou come, says another, thou Beloved of the Lord?" † If so much *Luciferan Pride* domineers in the Life and Conduct of the gifted Rabbies, how naturally do their Followers catch the Contagion, and easily puff themselves up with a fancy'd superior Knowledge, Gifts, and Graces? WHITEFIELD does most intolerably profane Scripture in applying several Passages to himself that are peculiar to Jesus CHRIST. "At my first setting out I grew in Favour both with God and Man," spoken of CHRIST.—"In preaching my Heart was full of God, and I spoke as one having Authority."

"Had

* Enth. of Meth. and Pap. compar'd, p. 13, 14.

† Journ. iv. p. 96.

" Had the Pleasure of seeing my Audience increased no less than
 " Twenty Thousand present. *Blessed are the Eyes which see*
 " *the Things which we see.*" Words peculiar to those only who
 saw JESUS CHRIST in the Flesh, *Luke x. 23.* And can it be any
 Wonder to see the Spawn of this Enthusiastic Tribe, the petty
 Exhorters that ramble from Place to Place, pervert the Scrip-
 ture, as their Predecessors did of old, *unto their own Destruction.*
 2. *Pet. iii. 16.* Whatever crude, nonsensical, heretical, or even
 blasphemous, Opinions they vent, it is sure to be swallow'd by
 the gaping Multitude.

I have mentioned above that WHITEFIELD, by the Help of
 his *Moravian* Friends, (whatever was contributed from another
 Quarter) set up *Salifidianism*, or the Gross of the *Antinomian*
 Doctrine, and was a great Stickler of the following Five Arti-
 cles of the Synod of *Dort*.

ART. I. — GOD, by an absolute Decree, hath elected to
 Salvation a very small Number of Men, without any regard to
 their Faith and Obedience whatsoever, and secluded from saving
 Grace all the rest of Mankind, and appointed them, by the same
 Decree, to eternal Damnation, without any Regard to their In-
 fidelity or Impenitency.

ART. II. — That CHRIST JESUS hath not suffered for
 any other but for the Elect only, having neither had any Intent,
 nor Commandment of his Father, to make Satisfaction for the
 Sins of the whole World.

ART. III. — That, by ADAM's Fall, his Posterity lost
 their Free-Will, being put to an unavoidable Necessity to do,
 or not to do, whatsoever they do, or do not, whether it be
 good or evil; being thereunto predestinated by the eternal and
 effectual secret Decree of God.

ART. IV. — That GOD, to save the Elect from the cor-
 rupt Mass, doth beget Faith in them by a Power equal to that
 whereby he created the World and raised up the Dead; inso-
 much that such, unto whom he gives that Grace, cannot reject
 it, and the rest, being Reprobate, cannot accept of it.

ART. V. — That such, as have once received that Grace
 by Faith, can never fall from it finally, notwithstanding the most
 enormous Sins they have committed.

These are the distinguishing Tenets that W. H. did cordially
 espouse and propagate. But when Mess. the WESLEYS embark'd
 in the Cause of Methodism, they strongly opposed these Articles,
 and, indeed, taught the very Reverse of them. Hence it is
 that they accuse each other of teaching damnable Doctrines,
 Doctrines essentially erroneous. Mr. WESLEY charges Mr.

W. H.

WH. with horrid Blasphemy in his rigid Doctrine of absolute Reprobation; and he partly owns the Charge, and seemingly retracts: But it is observeable, "That, in their several Answers and Defences, a Strain of Jesuitical Sophistry, Artifice and Craft, Evasion, Reserve, Equivocation, and Prevarication, is of constant Use." * Hence it is, that most of their first Admirers and Followers, seeing the Heats and Divisions among them, reciprocally damning each other, (WESLEY damning WHITEFIELD and his Doctrine, and WHITEFIELD damning WESLEY and his Doctrine) were perfectly bewildered, and deserted both Teachers, and turned *Moravians*, or *Libertines*, or *Deists*, or *Papists*, or *Quakers*.

There is yet a third Branch that hold Principles quite destructive of Christianity; for, beside the *Antinomian* Errors in the Gross, and a professed *Libertinism*, they revive the *Sabellian* Heresy, and maintain there is no Distinction of Persons in the ever-blessed and holy Trinity, and so are *Anti-Trinitarians* and *Patripassians*. 'Tis true, both *Wesleyans* and *Whitefieldians* disclaim and quite disown this impious Party, yet a great many of the petty Exhortors are infected with this damnable Heresy, and are supported by some clandestine Fund, designed to subvert Christianity, or at least the Religion professed among Protestants.

But notwithstanding their direct Opposition in Judgement and Doctrine, and damning each other, yet they accord in the same Opinion concerning Impressions and Feelings. They lay equal Claim to extraordinary Revelations, Inspirations, Special Directions, Missions, Calls, Ecstasies, Visions, and Communications, with God.---Of the two, it must be own'd that WHITEFIELD is most luxuriant in Enthusiastical Rants. "The LORD, says he, gave me the Text I preached on just before the Meeting, directed me to a Method as I was going up the Pulpit-Stairs, and enabled me to discourse with an unaccountable Clearness, Freedom and Power." † And, in another Place, he acquaints his Friends, *That, one Morning, he talked with the Lord in a Garden as a Man talketh with his Friend*; || with abundance more of such Enthusiastic Flights too fullsome either to relate or transcribe. And Mr. WESLEY, notwithstanding he is generally more upon his Guard, discovers also a vast deal of Vanity and Presumption in boasting so highly of his and his Brother's Abilities. He can also call Names to some Purpose. Some Persons of Distinction that opposed him are worse (as he expresses it) than the Scum of *Cornwall*, the Rabble of *Bilston* and *Darleston*, the

* Compar. Vol. II. p. 164.

† Jour. vii. p. 66.

|| Lett. Vol. III. p. 44.

the wild Beasts of *Walsal*, and the Turnkeys of *Newgate*.

I shall now trace them a while beyond Sea in their Peregrinations to *America*, where the same Strain of Enthusiasm was still ascendant. *Cœlum non Animum mutant qui trans mare natant*. Mr. CHANEY, a Presbyterian Minister of *New-England*, in a set Discourse upon that Subject, makes a terrible Complaint of the Confusion and tumultuous Proceedings carry'd on by the new *Missionaries* and Followers in that Part of the World. He remarks that, as soon as any was made one of their Disciples, "he immediately seemed to be filled with a censuring Spirit; "Children against their Parents, and Servants against their Masters, declaring them to be Hypocrites, and Heirs of eternal "Damnation." * Of this he gives an Instance (among many others) of a young Girl, who, being made a Convert to Methodism, told her Father, *She could see the Image of the Devil in his Face, and that all the Prayers he ever made in his Family were nothing but Abomination in the Ears of the Almighty*. — A pert Husky, indeed! But there are enough of the Sort in *Old-England*, as arch to the full.

The same Author relates of Mr. JAMES DAVENPORT, one of the fiery Zealots, (of whom Mr. WHITEFIELD makes such an honourable Mention in his *Journals*) who, having pretended to receive a Command from the Spirit to destroy every Ornament and bodily Dress that any one most delighted in, thereupon issu'd out an Order to enjoin all to pay Obedience to the Dictates of the Spirit. Upon which (such is the Power of Enthusiasm!) every Man and Woman brought into his Chamber their best Apparel and Ornament, till the Room could hold no more. — Then was published a *Second Proclamation*, to bring unto him such Books as he thought fit to prohibit, and, among the rest, the *Whole Duty of Man*, and Bishop BEVERIDGE's *Thoughts on Religion*; which was accordingly done: And a vast Heap of them was on a Sunday Evening committed to the Flames, the miserably deluded People singing Hallelujah, and declaring with a loud Voice, *That the Smoak of the Torments of such of the Authors of all these Books as died in the same Belief as when they wrote them was now ascending in Hell in like Manner as they saw the Smoak of these Books rise*. — The fine Cloaths next were to be consumed; but luckily one of the Fraternity, who had a Hankering after some Finery that he had first parted with, dissuaded them from their Purpose. † How DAVENPORT repented this Violation of Order, my Author does not inform. Probably, he was satisfy'd with the Sacrifice of the Books.

* State of Religion in *New-England*, p. 169. Boston 1744.

† *Ibid.* Annot. in. p. 221, 222.

I shall now add but one Thing more from the aforesaid Author, and that is the Confusion in their Religious Societies, * some screaming, some talking, some praying, some exhorting, some jumping up and down, some singing, others laughing, shaking Hands, and kissing; and all this at the same Time and at the same Assembly: And this Hurly-burly, groaning, fainting, falling down, praying, laughing, skipping about, shaking Hands, and embracing, (the latter, says my Author, was commonly practised by different Sexes) would often continue for several Days and Nights successively.

And was not this an inviting Religion to Rakes and Libertines?

Their most solemn Performance would be an artful Management of the Holder-forth to scare his Audience with some shocking Expression, as, *that Hell flashes in their Faces; that Satan stands ready to snatch them away*: And then he would repeat, three or four Times, with a peculiar Tone, the awful Word, *Damn'd! Damn'd! Damn'd!* This loud Repetition of the Word, *Damn'd*, with such an Emphasis in the Pronunciation, would fright the Children and make them cry; this would affect the tender Mothers, and set them screaming also: And thus the whole Congregation by Sympathy would catch the Infection, and the Scream would become general, which they fancy'd, like the French Prophets, to be the Work of Conviction.

The fond Expectation of those in Old as well as New-England is, That God has rais'd them up to usher in the glorious *Millennium*. Thus Mr. WESLEY, speaking of the Conversation he had with some Moravians in Holland, adds, *The rest of the Day we spent with the Brethren and Sisters in hearing the wonderful Work which God is beginning to work over all the Earth.*† To the same Effect writes Mr. WHITEFIELD, "I am confirmed in my Opinion that God intends to work a Great Work upon the Earth."‡ And not to omit Mr. SEWARD his Testimony,§ *I believe, says he, the Lord is working a Great Work upon the Earth; and who knows but we are come to the Dawning of the Glory of that Day? Tho' the Work is very great for the Time, yet I believe 'tis but as a Grain of Mustard-Seed to what it will be.*

Now the evil Consequences of Methodism is very apparent in several Respects.

I. Their sudden Expectation of the *Millennium* might have been of the utmost fatal Consequence, had they been more explicit, and fixed the Time of its Commencement; but that they

L 2

* This ludicrous Devotion, or Mock-Worship, has been practised in England and Wales, and, for aught I know, continued to this Day.

† Jour. ii. p. 39.

‡ Journ. iii. p. 107.

§ Journ. p. 64.

prudently kept in Reserve, seeing so many miscarry'd in their Chronology. This was the Motive, viz. *That the Saints should reign, and the Wicked be destroy'd*, that set on VENNERS and his Accomplices to butcher so many in cold Blood in the Streets of London, as was mentioned before: This was the Wish of the French Prophets. And there is no doubt that many of the Methodists are bloody-minded enough, did they see any Probability of Success.

II. Their damning all the World besides themselves makes their giddy Followers look upon all the rest of the World as Reprobates: They look upon them with Disdain and Contempt, as fighting under the Devil's Banner, and Rebels against God. "Let any one look into the latter Part of Mr. WESLEY's *Farther Appeal*, and he will find enough of *uncharitable and damnable Clauses*; dispatching all Mankind to Hell, (as far as lies in human Power) who are not *Methodists*: Not those in general, as they would pretend, who are void of a due Love to God and Man, who believe not in Christ, and keep not his Commandments, but all who submit not to their *Special Dispensation of Methodism*."*

III. The extraordinary Boasting, Pride, and Vain-glory, that abounds in all their *Journals*, makes their Followers soon catch the Contagion, who are, indeed, naturally and easily puffed up with a fancy'd superior Knowledge, Gifts, and Graces, after being cajoled by their Leaders with ample Promises, Expectations, and Assurances.† These exalted Strains in Religion, and an Imagination of being already in a State of Perfection, are very apt to lead Men into Spiritual Pride, and a Contempt of their Fellow-Christians, while they consider them as only going on in the low and imperfect Way.‡

IV. Their encouraging any illiterate Mechanic, that has but Assurance enough to ramble from Place to Place, as Exhortors and to expound Scripture, has very bad Consequences. In the particular Trade any of these was brought up, Taylor, Tinker, Weaver, &c. he might be useful, and earn his Bread in an honest Way; but, growing idle and self-conceited, the general Method is to turn Exhortor. And, what is most shocking, every one of these illiterate Vagrants pretends to expound by Inspiration, and, which is rank Blasphemy, fathers all his crude Conceptions on the Dictates of the holy Spirit.

V. Their very mean Opinion of being orthodox in Matters of Belief makes their Followers run into very extravagant Notions

* Comparif. p. 117.

† Ibid. p. 24.

‡ Conduct of the Meth. p. 10.

tions without the least Remorse. " 'Tis a Point we insist upon," says Mr. WESLEY, that Orthodoxy, or *Right Opinions*, is, " at best, but a *very slender* Part of Religion, if any Part of it at all. * " The plain Consequence whereof is, that teaching and believing the fundamental Errors of Popery is of *very little Moment*, if of *any*. Hence it is that *some*, both Teachers and Followers in fact, do turn *Sabellians*, *Anti-Trinitarians*, *Solidians*, *Quakers*, or what they please. Let them be as *heterodox* as a bewildered Fancy can make them, provided they are *Methodists*, they are safe enough, Mr. WESLEY does *absolve* them.

VI. Sudden and instantaneous Calls lead Men to neglect the Means of Salvation, gradual Improvements, and growing in Grace. — " Very many Persons changed in a Moment, says " Mr. WESLEY, *always suddenly*, as far as I have known " — And says of himself, *My being born of God was an instantaneous Act, enabling me, from that Moment, to be more than Conqueror over those Corruptions which before I was a Slave to.* † And yet, in another Place, he says of himself, " By the most infallible of Proofs, *inward Feelings*, I am convinced of Pride." One may easily take his Word for this latter Concession: But how then to make it consistent with the former Declaration is beyond an ordinary Capacity to judge. — But 'tis a trite Observation, that great Boasters (to use the softest Expression) have not always the best Memories.

VII. The presumptuous Doctrine of the *Assurance* of Pardon, present and future, and the *Certainty* of Salvation, (whereof the two Champions do make such a Rant in their *Journals* ||) does naturally fill the Head with Spiritual Pride, and induces a false and fatal Security, to the Neglect of future Endeavours. — No Marvel, then, if the Presumption riseth still higher into a Fancy of *Perfection*, an *unsinning* State and *unspotted*, while other wretched Mortals lie groveling in the Mire of Vice, or at best in an *imperfect* Way. §

VIII. *Impulses*, *Impressions*, *fancied Inspirations* and *Revelations*, being made the Rule of *Duty*, will make Men as confident in *wrong* Practice as in *right*, and, presumed upon as certainly coming from *Heaven*, will of course lead them into dangerous Errors of Judgement and Behaviour. — " The sworn " Enemy of our Salvation (says a learned and pious Gentleman) " is very watchful and very subtle: He knows the Power of " Enthusiasm, and how apt we are to take the Raptures of a warmed

* Vid. Comparif. p. 171. Vol. II.

† Journ. iii. p. 16.

|| West. Journ. ii. p. 30. *Wb.* v. p. 17.

§ Comparif. Vol. I. p. 45.

"warmed Imagination for the Inspiration of the Holy Spirit." *

IX. That Summit of *Arrogance*, a Claim of *unfettered Perfection*, and absolute Freedom from Corruption, which is the Privilege of our *Redeemer alone*, one may safely affirm the *Methodists* are at a great Distance from: Whence those *warm Heads*, which in Imagination have attained it, or are just laying hold of it, will arrive only to the most *Enthusiastic Phrensies*; and those of a less sanguine Spirit will be tempted to give over the Pursuit, become *desperate*, or turn *Libertines*. †—They own there is Corruption in the *Old Man*, but not in the *New Man*. By this subtle Distinction we may infer, that any Person may indeed sin, and be obnoxious to *Divine Wrath*, when he considers only the *Old Man* in him; but, by pleading that his *New Man* is *innocent and guiltless*, he is in no Danger. ‡

X. Their seduced Followers being persuaded that their Teachers speak from God, and are immediately sent upon *his Work*, will find little Inclination to dispute any of their *Doctrines*, or boggle at their *Examples*, how *immoral* or *unscriptural* soever. § However Scripture is wrested or perverted in their Expositions or Explanations, all is received, without any further Examination, as the Oracles of unerring Wisdom.

XI. The gross *Antinomian* Doctrine, maintained by most of the *Methodists*, (by all the *Moravian Party*) gives too much Encouragement to all Manner of Immoralities and Vice.—They generally hold, (as they did in the last Century) That Sin in a Child of God should never trouble him, inasmuch as God imputes no Sin to his Elect, tho' the same Action in the same Circumstances is a Sin in a Reprobate.—In a word, they hold, "That, if one of them by the Spirit knows himself to be in a State of Grace, tho' he commits Murder, or Adultery, God does not look upon it as any Sin in him."

XII. Their depreciating good Works, and teaching Justification by Faith alone, without any Regard to good Works, does naturally lead People to a Disregard of Moral Duties, and a low Esteem of them, or, rather, to think them no Part at all of the Christian Religion.—"Who dares assert, says WHITE-FIELD with his usual Rant, that we are not justify'd merely by an Act of Faith—without any Regard to Works past, present, or to come." ** And yet (as says the Right Reverend and very learned Author from whom I took the Liberty to borrow most

* Extracts of Letters by Sir J. Thorold. p. 36.

† Comparif. p. 147.

‡ Ibid. Vol. I. p. 46.

§ Ibid. Vol. II. p. 147.

** Journ. iii. p. 2.

most of these Observations) I apprehend it requires no great Courage to assert it after such Authority as that of St. JAMES, Ch. ii. 14, 24. *What doth it profit, my Brethren, tho' a Man say he hath Faith, and have not Works? Can Faith save him? Ye see then how that by Works a Man is justify'd, and not by Faith only.*

These are some of the bad Consequences of Methodistical Enthusiasm, to which I may add the natural Tendency of their Behaviour, in Voice and Gesture and horrid Expressions, to make People mad, which very frequently has indeed been the Case with a great many of their Followers.——The Manner of the *Itinerants'* holding-forth is generally very *boisterous* and *shocking*, and adapted, to the best of their Skill, to alarm the Imagination, and to raise a Ferment in the Passions, often attended with screaming and trembling of the Body. The Preacher now grows more tempestuous and dreadful in his Manner of Address, stamps and shrieks, and endeavours all he can to increase the rising Consternation, and is sometimes spread over a great Part of the Assembly in a few Minutes from its first Appearance. And, to compleat the Work, the Preacher has Recourse still to more frightful Representations; that *he sees Hell-Flames flashing in their Faces*; and they are *now! now! now! dropping into Hell! into the Bottom of Hell! the Bottom of Hell!* This boisterous Method seldom or never fails to set them screaming; and very often they grow distracted.

I had almost forgot to mention the great Disservice intended to the Protestant Religion in that abominable rash Censure of WHITEFIELD upon Archbishop TILLOTSON's Works, and the *Whole Duty of Man*; thereby discouraging People, as far as it lay in his Power, from perusing these excellent Books.——Part of the second Article of Impeachment exhibited against Dr. SACHEVEREL was, that he asserted, "That Archbishop GRINDAL was a false Son of the Church, and a perfidious Prelate to the Toleration of the *Genevian* Discipline."* And yet a greater Man than GRINDAL, one of conspicuous Sanctity, of an Apostolical Spirit, one of eminent Parts and Learning, and one of the greatest Divines of the Age he lived in, is represented, by this self-conceited, opinionative Novice, as one that knew no more of Christianity than MAHOMET the Turk, as ignorant of the Fundamentals of Christianity as a Turk, as much without God and Christ as a Turk, and that his Writings as well deserve the Flames as those mentioned *Acts* xix. But surely the Flame of his Zeal is an *Ignis fatuus*; and had there been but this single Instance of it, and his Conduct had been regular in other Matters,

* His Tryal, p. 13.

Matters, yet this very Declaration, and that vindicated a second Time, would sufficiently convince the World that the Spirit of Infatuation had quite bewildered the Man. And, since this great and good Man is thus basely murdered in his Character by this daring Enthusiast, the Leader of the Party, it is no great Wonder that SEWARD, (who was entirely governed by him) to humour his Master, doth likewise spit out his Venom, and call him a *Traitor*, an *Impostor*, a *grand Deceiver*, whose Books have so long bewitched the World.* Poor weak Man, he was made to believe so!

I shall conclude in the Words of the judicious and learned Author so often quoted above. “ I persuade myself it will appear, that this *new Dispensation* is a *Composition of Enthusiasm, Superstition, and Imposture*. When the Blood and Spirits run *high*, inflaming the Brain and Imagination, it is most properly *Enthusiasm*; which is *Religion run mad*:—When *low* and *dejected*, causing groundless Terrors, or placing the *Great Duty of Man* in little Observances, ’tis *Superstition*; which is *Religion scared out of its Senses*:—When any fraudulent Dealings are made Use of, and any wrong Projects carry’d on under the *Mask of Piety*, ’tis *Imposture*, and may be termed, *Religion turned Hypocrite*.” †

* His Journal, p. 46, 62, 63, 71, 77.

† Enthusiasm of Methodists and Papists compared, Vol. I. p. ult.

The E N D.

